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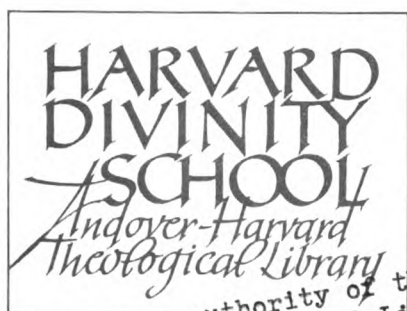
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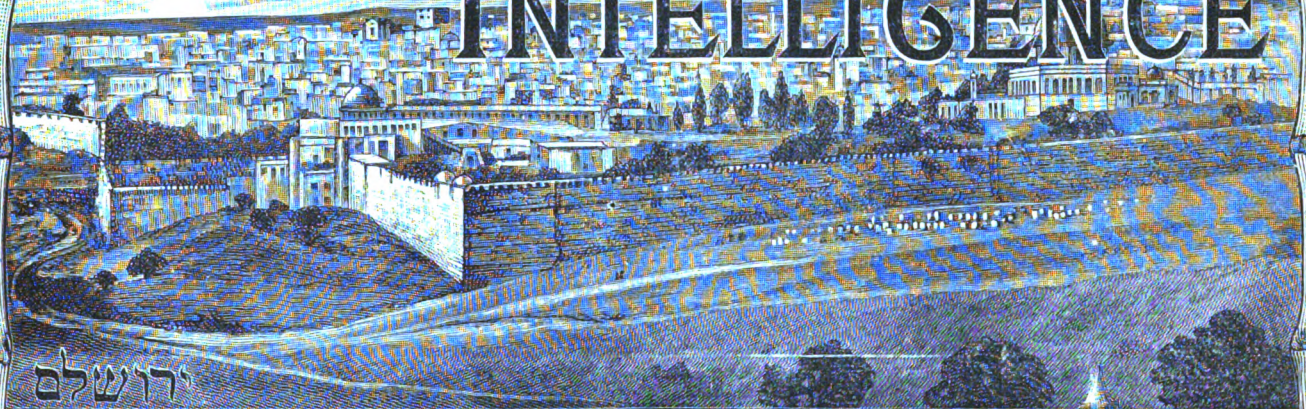


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Vol. XII.



THE · MONTHLY · RECORD · OF · THE · LONDON · SOCIETY
FOR · PROMOTING · CHRISTIANITY · AMONGST · THE · JEWS



PALESTINE PLACE.

FOR THE YEAR 1896.

"I say then, Hath God cast away His people?
God forbid."—Romans xi. 1.

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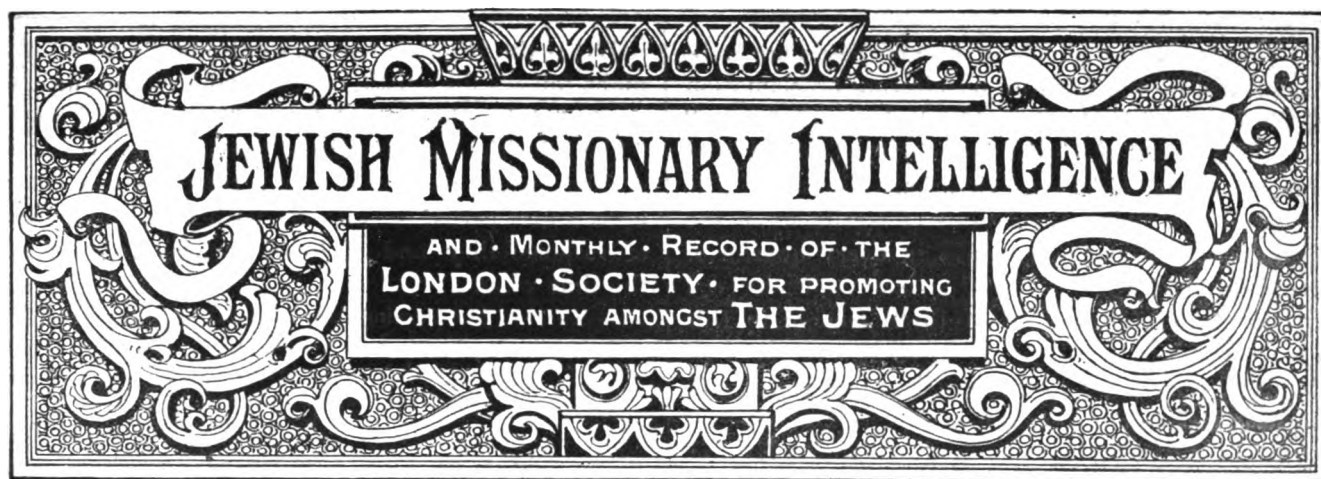
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JANUARY, 1896.

THE GREAT WARFARE.

"Shall your brethren go to war, and shall ye sit here?"
(Num. xxxii. 6.)

THE Israelites were pre-eminently a fighting people—a nation of warriors. If not always in the battle they were always in the field. On their march to Canaan, the Land of Promise, they had to cut their way through many enemies; and in Canaan itself there was to be no rest from their warfare, until they had driven out all the inhabitants of the land (xxxiii. 31-3).

The incident, leading up to the above question, took place about a year before the Invasion of Canaan. Its fair fields and fertile valleys were at length in sight. The tribe of Gad, and the tribe of Reuben, who had "a very great multitude of cattle" (xxxii. 1), desired of Moses that they might remain in the land of Jazer, and in the land of Gilead, which appeared to be a fine grazing country, instead of going over Jordan with the rest of the tribes to conquer Canaan. This request seemed to shew great selfishness, worldliness, and want of patriotism, and so Moses addressed to them this reproachful and passionate remonstrance, "Shall your brethren go to war, and shall ye sit here?" This expostulation had its desired effect, and all Israel—all God's people—helped in the conquest of Canaan.

All this is capable of very useful application to the Church of Christ, engaged as she is in a warfare against His enemies. She is a militant Church, and every Christian is a soldier under arms. As an individual he has to fight his spiritual foes, and as a unit in the great army of Christ he has to fight under the banner of Him who has gone forth to conquer the world for Himself. Ever since the command

was given, "Go ye into all the world, and preach the Gospel to every creature," this conquest has been going on. In every age, in many lands, among many peoples, Jews and Gentiles, under burning suns and wintry skies, the soldiers of the Cross have been engaged in the Holy War, gaining ground here, losing it there, but ever fighting on, with an assured hope of ultimate success. The issue is not doubtful, although long delayed. The night, however long and dark and dreary, must give way to the coming dawn; and the dawn will develop into glorious noonlight, when the Sun of Righteousness shines throughout the world, and its kingdoms become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever.

In the meantime, however, "there remaineth much land to be possessed." Out of 1,600 millions of human souls, about 400 millions are Christians in name only. Whilst converts are being made to Christ, the adherents of Heathenism, Hindooism, and Buddhism—of Mohammedanism, and Judaism—are increasing in numbers. The remonstrance, "Shall your brethren go to war, and shall ye sit here?" is greatly needed in our own times.

The work of the Church, whether at home or abroad, is the same—namely, the extension of the kingdom of Christ. The foes to be encountered are somewhat different. At home it is irreligion, or no religion; amongst Jews, Mohammedans, and heathen the Church has to encounter religion—false religion. But whether the foe be godlessness or idolatry, atheism or superstition, the means to be used are the same. The secret of the triumph of the Church of Christ is thus recorded—"They overcame by the blood of the Lamb, by the word of their testimony; and they loved not their lives unto the death" (Rev.

xii. 11). The strongholds of sin and Satan are to be vanquished by the faithful, unfaltering proclamation of the Lamb of God, whose blood cleanseth from all sin. The Cross of Christ is the only standard that can be borne before a victorious Church. The sword of the Spirit, their word of testimony, is the weapon that wins its triumphs in every quarter of the globe; and the blood of the martyrs is the seed of the Church. Shall our brethren engage in this warfare, and we sit here, doing so little to hold up the hands that hang down, so little to encourage and to cheer, so little to sustain?

Has there not been too little prayer to the Lord of the harvest to send forth more labourers? Too little of the spirit, "Lord, here am I, send me"; too little provision for the warfare by Christians, instead of freely giving where they have freely received? Shall our brethren go to war and we sit here?

Then, again, have not the Jews been too much neglected in the anxiety to win the world for Christ? Is it not written, "To the Jew first," and "Beginning at Jerusalem"? Is not the order of blessing sufficiently clear and explicit—"God shall bless us, and" (then) "all the ends of the world shall fear Him"? What an army of Missionaries the Jews, now dispersed throughout the world, acclimatized, and speaking many tongues, would make if converted to their Messiah and Saviour!

A fresh period of life is before us at the beginning of a New Year, even as Canaan, with all its unknown vicissitudes, lay before the Israelites. Let us go forward in the strength of the Lord of hosts, to take our part in the conquest of the world for Christ! Let us resolve, that by God's grace we will pray more earnestly, work more diligently, and give more liberally, to the cause, "to the Jew first, and also to the Greek."

BY THE WAY.

THE passing away of the Old Year and the commencement of the New is a fitting season in which to take a retrospect of the past and to consider plans and prospects for the future. The rapid flight of time should lead each one to re-echo, with full purpose of resolve, the solemn words of our Lord and Master, "I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work." For each one it is a step nearer death, or the Second Advent; and each one has a work to do, with talents, means, and opportunities to do it.

But if the Night is nearer, so also is the Day. As night follows life's little day, so night will in turn be succeeded by the Day of Life. This is our Creed: "I look for the Resurrection of the dead, and the Life of the world to come," and thus we can enter upon a new period of existence with mingled feelings of responsibility and gladness, looking forward to the time when

The Morning shall awaken,
The shadows shall decay,
And each true-hearted servant,
Shall shine as doth the day.

* *

The Society has an eventful past behind it, to which the year just closed contributed in no small degree, and we cannot doubt that the future will see "greater things than these." Meanwhile, the experience gained in the past will guide our footsteps in the future; failures should only nerve us to greater efforts, and successes are an assurance that our labour is "not in vain in the Lord."

* *

The principal event of last year in connexion with our Home Work was the surrender of "Palestine Place," Bethnal Green. It is gone; but its time-honoured associations remain, the success achieved in connexion therewith abides. The reasons for its abandonment—paramount and imperative—were fully stated at the time and need not be repeated here. We are more concerned with the means of strengthening, developing, and extending the work, which was carried on there for so many years.

* *

The removal of the centre of Missionary operations to a place in the very heart of the Jewish quarter in the East of London marks a more aggressive attitude on the part of the Society. Addresses to Jews in our new Mission Hall, connected with the Dispensary in Goulston Street; and Special Sermons to Jews, in Parochial Churches in London generally and in the East End in particular, are found to be the best means of arresting their attention. Whilst not more than a score of Jews could be gathered into the old Chapel on any given occasion, we know from experience that hundreds can be drawn into parish churches.

* *

This change in aggressive methods, involving a greater use of parochial advantages, has rendered it unnecessary, in the Committee's opinion, to hold a single Missionary responsible for the Society's work in London; consequently a division of labour has been effected and delegated respectively to the Rev A.

Bernstein, and the Rev. F. L. Denman, both of whom have been working for a considerable time amongst the Jews in London.

* *

The Rev. A. Bernstein thus speaks of the last month's work :—"It was of a multifarious character and increasingly interesting. To the three services hitherto held in Goulston Street during the week, another was added on Saturday afternoon in the New Hall. The number of Jews at each service, and their attention to the preaching were very satisfactory. It is a source of gratification and thankfulness that the behaviour of Jews in our Hall is always exemplary. We never have a disturbance, as we hear is sometimes the case in other Mission Halls. The opportunities of speaking privately to individuals after the services were numerous. I also attended the Reading Room, which was often full of Jews and converts. I also visited the "Labour Home" regularly, and held religious conversations with the inmates, some of whom appeared to be enquirers. We have also instructed other enquirers, and the work has thus been carried on from day to day, in full reliance upon the Holy Spirit, without whom we can do nothing. We have also opened Evening Classes for teaching English, and hope to give lectures by means of a magic lantern, as we did last year. The work truly is great, but the labourers are few. We must pray the Lord of the harvest to send more labourers into His harvest, and in the meantime stand by the few and strengthen and encourage them in their holy work."

* *

The Mission Schools have found a new home in a different quarter of London, in the healthy locality of Streatham, where the children will be further removed from Jewish influences; and, as regards the important question of the training of Missionaries, it is proposed that the Society shall avail itself of the advantages offered by the St. John's College of Divinity, at Highbury, instead of re-establishing a special institution of its own for that purpose.

* *

A Missionary has once more been stationed at Leeds, where local friends have generously provided a Mission Hall.

* *

The unsettled state of things in the Ottoman Empire continues to cause us much anxiety for the safety of the Society's Missionaries at Constantinople, Smyrna, Damascus, Safed, Jerusalem, and in the Holy Land generally. As stated last month, they have full permission to retire should danger threaten

them. We commend them one and all to the gracious protection of the Almighty. May the Eternal God be their refuge, and underneath them the Everlasting Arms!

* *

Progress has to be recorded in Palestine and Syria. The building of the New Hospital, the foundation of which was laid in March last by the Earl of Northbrook, is proceeding apace, and we have to acknowledge a generous donation from his lordship to the Building Fund; the Hebron Mission now has the benefit of the honorary labours of Miss L. J. Barlee, who has worked so long in Palestine; and Dr. Masterman, of Jerusalem, has inaugurated Medical work in connexion with the Damascus Mission.

* *

It is hoped that Abyssinia may shortly be re-opened to European Missionaries, in which case the Mission would probably be strengthened by the appointment of such an agent, to superintend and uphold those native Christian Jews, who have been faithfully toiling there during the past few years in the face of terrible difficulties and trials. Persia, Arabia, and India offer promising fields for Missionary enterprise.

* *

Once more we commend to the generous consideration of the Society's numerous friends the *General Fund*, upon which the whole Mission work of the Society depends: whilst the needs of the Temporal Relief Fund, the Jerusalem Girls' School Fund, the Jerusalem Hospital Building Fund, the Safed Hospital Building Fund, and other funds should not be forgotten.

* *

The year just closed has carried away with it many friends whom the Society could ill spare. It is impossible to name them all, although we may mention the Bishop of Winchester (Dr. Thorold), Bishop Campbell, late of Bangor, Vice-Patrons; G. Arbuthnot, Esq., a Vice-President and Member of Committee; Dr. Freemantle, Dean of Ripon, Dr. Payne-Smith, Dean of Canterbury, the Ven. Archdeacon Clarke, of Southport, the Revs. George Lovely, and J. Montagu Randall, G. C. Courthope, Esq., and E. P. Parry, Esq., Honorary Life Governors; and Mr. A. Iliewitz, for many years a devoted Missionary of the Society.

* *

The "Palestine Exhibitions," held in Liverpool, Holloway, Exeter, Yeovil, Shrewsbury, Southport, Moseley, and Sherborne have been the means of arousing and sustaining interest in the Work, and our best thanks are given to all friends who took part in them.

LATEST NEWS FROM PALESTINE.

THE Rev. A. H. KELK wrote from Jerusalem on November 20 :—

"I received your letter enclosing resolution of Committee, concerning the present state of affairs in this part of the world. We had a good meeting for prayer in my room, and I read your letter and the resolution. We all felt grateful to the Committee for thus assuring us of their thought and care for us. I am happy to say, there has been nothing to cause fear except in the case of some nervous people, whose talk has been too much on these subjects. The place has been filled with soldiers and fellahin, but there has been a really wonderful peace in the midst of all. The authorities have been on the alert, and the slightest attempt at an insult to a Christian has been punished with immediate imprisonment. I heard of one case where some men proposed to seize a Jewish woman of the better class, and almost before the words were out of the proposer's mouth, a policeman seized the man and marched him off to prison. The streets have been very full, and some of our ladies have found it difficult to pass, but the men have been always civil. For myself, I usually pass through crowds of these loiterers and soldiers every day, but I have never seen or heard anything that would make me think that the people had anything against us. I am quite aware that at any time matters might take a different turn, but as nearly all are Arabs here, who would much prefer the English to the Turks, it is not likely that any outburst against us will take place. And for the rest we know 'that He that keepeth us shall neither slumber nor sleep.' 'The accounts of the affair at Nablûs are greatly exaggerated. Some fellahin, in coming in with the reserves, threw some stones at the mission premises, but no one was hurt.'"

Writing again on Nov. 26, Mr. Kelk says :—
"Everything is quiet here, even more so than last week, as many of the soldiers have gone away."

The Rev. J. E. HANAUER, of Jaffa, thus wrote on November 15, acknowledging the permission given to Missionaries, as stated above, to leave their stations should circumstances necessitate it :—

"Your kind letter of the 8th inst., with enclosed resolution from the Committee, reached me at noon yesterday. In accordance with its directions I called my fellow-workers together for a special prayer meeting, which was held in the Society's Mission Room at 4 p.m. After the reading of the Word of

God and prayer, I communicated the contents of the resolution to them. The meeting was then continued and closed with prayer, in which the brethren Schor and Weinberg took part. I was authorized by my fellow-labourers here to write to you in reply (in their name, as well as in that of my wife and myself), that we are all deeply touched at this fresh proof of the Committee's Christian and parental sympathy with its agents, and its solicitude for their safety. We desire to express our grateful appreciation of the same. Whilst we beg that they will continue to remember our needs in their petitions before the Throne of Grace, we wish to assure them that at the present moment, and as far as we—here at Jaffa—are concerned, there is not the slightest cause for alarm. The Government officials here (and as we hear from reliable sources also at Jerusalem) are really doing their very utmost, and with success, to keep order and prevent a panic. We are, however, anxious about our brethren and sisters at Hebron, Safed, and particularly at Damascus, from which place, and the Hauran, disquieting rumours are, just now, in circulation here. We trust, however, that (as in the case of the reports circulating here last week about a rising at Nablûs) these rumours may prove to be gross exaggerations. We again commend ourselves, and our brethren and sisters elsewhere, to the prayers of God's people. I have had experience of similar states of public feeling amongst the natives ever since the Crimean war, when I was a boy, and I see no reason whatever for alarm on account of ourselves."

To which a postscript was added on November 18 :—
—"Everything is quiet here."

Dr. Wheeler, writing from Jerusalem on Nov. 19, says :—"For the last ten days the country has been in a great state of commotion, on account of the calling out of the Reserves. Several thousands of soldiers are collected here. I am thankful to say that up till now they have behaved well. Yesterday we had united prayer at Mr. Kelk's house, in connection with these events. Our trust is in God, and to Him we commit ourselves. He reigns."

Dr. Anderson, writing from Safed, on Nov. 15, says :—"The country is in a very unsettled state just now, especially to the east of Safed. Several hundred men of the Army Reserves have been called out in this district alone, indicating serious troubles somewhere. It is commonly reported here that the Government is sending an expedition against the Druses. We are inclined, however, to believe that there is some serious trouble in the north."



THE NEW SCHOOLS AT STREATHAM.

THE NEW MISSION SCHOOLS FOR LONDON.

AS already announced, the Mission Schools for Hebrew Boys and Girls, which have been located at Palestine Place since the year 1814, will be moved to Streatham.

The Society has been fortunate in securing a good freehold property, situated at the south-western corner of Streatham Common, a few yards off the main road from London to Croydon, and facing obliquely Emmanuel Church. On the ground of health, it will be a distinct advantage for the children to live in the open country, instead of in the crowded neighbourhood of Bethnal Green. In addition to playground accommodation they will also have the run of the extensive Common in front of the Schools. And this beautiful site is within seven miles from London, and twenty minutes' run by train from London Bridge or Ludgate Hill to Streatham, and also from Victoria to Streatham Common. Jewish parents will probably appreciate this "country" life for their children, and we may expect the numbers to keep up to the limit; whilst, from a Missionary point

of view—and that, of course, is of great consideration with us—the children will be further removed from Jewish influences than they were when so near to the East End.

The above illustration shows the Premises as they were when purchased by the Society. Extensive alterations are being made. Whilst the building to the left is admirably adapted for scholastic requirements, that on the right has to be considerably enlarged; and premises, giving better accommodation for the domestic department, will have to be constructed in the rear. Pending these alterations the children will remain at Ramsgate; and enjoy a further period of bracing up at the seaside.

It is expected that the New Schools will be ready for habitation in the spring or early summer.

VIENNA has 125,000 Jews.

Chicago was founded, and its first brick house erected by a Jew.

The Jews form about 14 per cent. of the population of Poland.

In the Province of Grodno there are nearly 300,000 Jews,



BIRMINGHAM.

The Rev. J. Lotka reports :—"I am sorry that, owing to the Harvest Festival Services going on, I could not get a church this year in which to preach to the Jews on the occasion of their feasts of New Year and the Day of Atonement, as I did last year, when I preached in St. Martin's Church; but wherever the opportunity occurred I spoke to them on the great themes of this solemn season, namely, judgment to come and the atonement of Christ, the only means of escaping condemnation. I trust some will take it to heart.

"In October I had opportunities of preaching the Gospel to Jews, both at my own house and at their houses. On one occasion I spent nearly two hours discussing Messianic passages with a young Jew, in the presence of an elderly Israelite and his daughter, who listened most attentively. The would-be champion of Judaism fetched forth a note-book, where he had marked some passages which he thought told against Christianity. I endeavoured to show him that these must be considered in the light of other portions of God's Word. He accepted my explanation and was quite calmed down toward the end of the conversation. I then told them that I did not come to have a discussion with any one, but to testify for Christ, and that I am always glad of the opportunity to do so.

"A Jewess professed to believe in Christ. This, though in my own house, was rather bold, as another Jewess was present. I put several questions to her and could see by her answers that she had some knowledge of Christianity, so I asked her where she had learnt all this. She then told me that when in London she used to attend a sewing school in connection with a Mission to the Jews, and I was glad to see that she had not forgotten all she had heard there."

BERLIN.

The Rev. W. Becker reports for the month of September :—

"When visiting the Jews I was well received. Only a few would not hear me. A good number again accepted the invitation to the Moravian

Church on the Day of Atonement. I preached not only, as in former years, on the eve of this sacred day, but also, for the first time, in the morning at 10 o'clock. At the first service 60 Jews may have been present, besides some Christians; at the second 30.

"The Rev. Pastor Bieling, of the Berlin Jews' Society, who, four years ago, was persuaded by me to arrange a service on Yom-Kippur, has a Jewess as an enquirer, to whom that sermon gave the first impression of the need of a Saviour, and who, owing to it, came forward to receive Christian instruction.

"Some proselytes called on me for different purposes. A young Jew, a student from Königsberg, wished to be prepared for baptism."

In his October journal Mr. Becker writes :—

"The enquirer of last month returned to Königsberg. M., a Jew from Moscow, recommended by a friend in Breslau, was supported for his journey to London, where he will study Christianity.

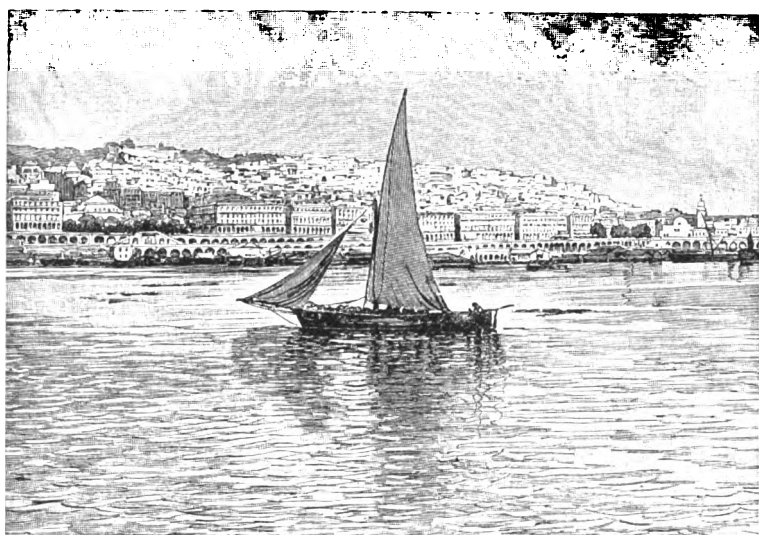
"I paid visits to Jews in Berlin and in a village in the neighbourhood. Lectured in the Moravian Church on the 3rd, 10th, 17th, 24th, and 31st. On the 17th, when I preached from 1 Sam. xxviii. (Saul at Endor), 50 Jews were present, and twenty at another. I commenced a monthly Bible Class at my house on the 29th, but although I had invited Jewish ladies through a newspaper, none appeared, and only four Gentile ladies were present. On the 27th, I preached in the church at Friedenau.

"I visited a certain Mrs. B., baptized by Mr. Belson, in Christ Church, Berlin. She is now a poor old sufferer. She said: 'Jesus is my comfort, and the only friend who takes care of me.'"

DAMASCUS.

Miss A. Gridley gives the following interesting incident :—

"We visited the ex-chief rabbi, who is a most venerable and patriarchal-looking old Jew. He has long since accomplished his threescore and ten years, and I hear has been rabbi in Damascus 25 years. But last year he was turned out of office, as the Jews began to suspect him of favouring Christians and Christianity. We have cause, thank God, to believe and hope he has discovered in Jesus the true Messiah of Israel. If so, may God give him grace to confess his belief openly before his brethren! I am sure all who love the Jews will pray for this dear old rabbi, who has always been most kind and willing to help the Mission here in an emergency."



THE BAY OF ALGIERS.

A VISIT TO BLIDAH.

MR. F. SPIRO, of Algiers, sends the following very interesting account of a visit to Blidah, a town in the vicinity of Algiers:—

"Some of my Rabbinical student friends and other enquirers informed me that a grand fête was going to take place at Blidah, and asked me to make use of the occasion and run down with them for the day, advancing as an inducement the promise to introduce me to almost the whole Jewish population.

"I had many times wished to see the Jews of other places besides Algiers, and such a most favourable opportunity presenting itself I did not hesitate to avail myself of it.

"Very early in the morning I was roused by the firing of cannon. The "great feast," also called the "Sacrifice of the Sheep"* (in commemoration of the intended sacrifice of Ishmael, as Mussulman tradition will have it, by his father Abraham),† which happened to fall on this day, was heralded

* French: "Fête des Sacrifices de Moutons"; Arabic: "A'yd Eledhhy."

† Celebrated on the 12th day of the 12th month (Mohammedan Calendar) just after the sun has risen on the horizon.

by 21 guns of heavy calibre, in accordance with treaty obligations entered into at the surrender of Algeria. This was my own signal to get up and prepare for my excursion to Blidah.

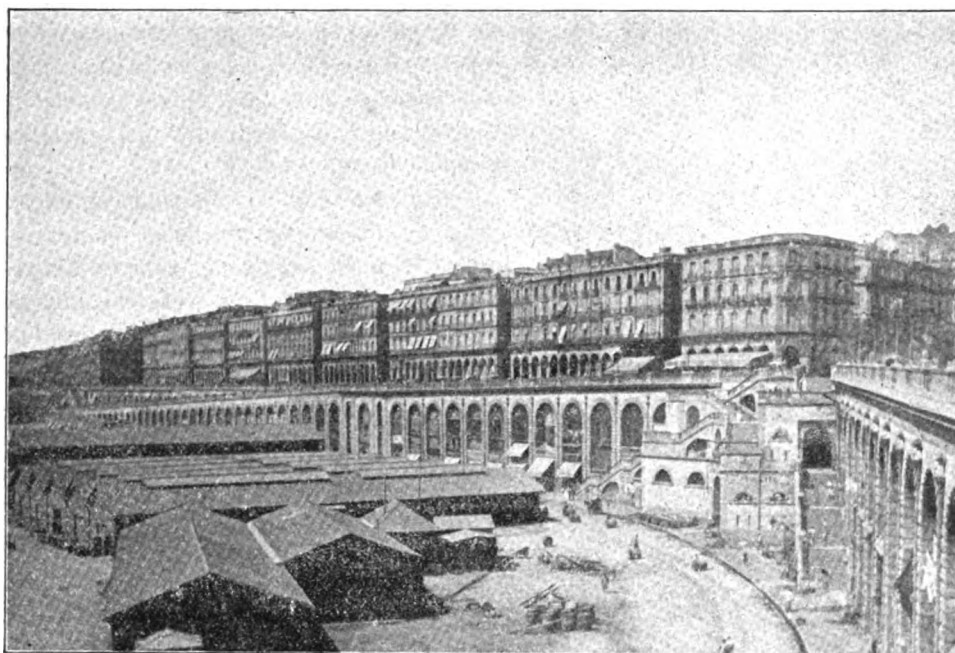
"As soon as we left Algiers well behind us, and while still going along the sea-shore, we encountered most charming scenery everywhere. To the right of us were the hills of Mustapha (the happy hunting-ground of English winter visitors), with its lovely and extensive villas and hotels, nestled and sheltered in various nooks and corners; while on the summit of the chain of hills were seen perched extensive buildings both public and private, all of them commanding a glorious panoramic view of the promenades, quays, and Bay of Algiers. To the left of us was

the broad expanse of the still, blue Bay, here and there dotted with all sorts of craft, from the small rowing or sailing boat, fraught with its pleasure parties, to the powerful steamers of the merchant-marine, bringing in the products of other continents, or carrying out the results of native industries. Behind us we saw the magnificently situated "White City," El Djezair, clustering and clinging to the hill upon which it is built. Algiers—with its boulevards and quays—is a lovely sight viewed from the distance.

"But to return to the journey. If ever railway line has been favourably located, it is that from



THE QUAYS OF ALGIERS.



THE BOULEVARD DE LA REPUBLIQUE, ALGIERS.

Algiers to Blidah. Almost all the way it runs over a fruitful plain and between an avenue of splendid trees. Thousands of acres of this plain are devoted to the cultivation of the vine, which looked most lovely in its new verdure, the shooting tendons already beginning to put forth their blossoms. It was a splendid sight to see these immense vineyards, the roots all planted in perfectly straight lines.

"Blidah, charmingly and picturesquely situated, is a small town at the foot of the first slopes of the Atlas range of mountains and on the Oued-el-Kebir (the great river), 51 kilometres (32 miles) from Algiers. It contains 25,000 inhabitants, over 6,000 being Jews. The city is surrounded by a pierced wall 13 feet high, and has six gates provided with drawbridges (the gates very much reminded me of the style of the central entrance gate to Euston station in London). It is a strong military depôt, containing two immense

barracks, which occupy almost the fourth part of the town, and are able to accommodate from 3,000 to 4,000 soldiers, and from 300 to 500 horses.

"Historically Blidah played a fairly important and interesting part both in bygone ages and in more recent times. While the Roman held his sway over the northern part of Africa, Blidah formed a strong military camp or station for his hordes. Later the Turks also occupied it as a point for advanced military operations. And even as late as almost our own times (in 1830, during the early part

of the French conquest) it derived some fame from the stubbornness of its inhabitants, who frequently rose against and harassed their conquerors, with whom they had severe fights. Still later, in 1832 and 1837, for their coalition with the famous and brave Arab Chief, Abd-el-Kader, they received severe punishment



VIEW OF BLIDAH, ALGERIA.

at the hands of the French troops, till at last the treaty of 1838 put an end to these miserable wranglings for superiority, and Blidah was finally ceded to and occupied by the French. Since then it has enjoyed the blessings of peace, and under its influence turned its attention to the cultivation of those means,—natural and otherwise,—whereby it became prosperous, extensive and beautiful to its own advantage and to the delectation of native as well as foreign visitors.

"The chief square in the town is the "Place d'Armes," planted with two rows of trees, affording shelter against the sun to the hundreds of people whom I found sitting round small tables sipping their black coffee after the mid-day meal.

"This is the very place where I spent most of the few hours of my stay, with a constantly changing Jewish population.

"As soon as we arrived at our destination I was met and heartily greeted by a great number of Jews of all classes. I sat down at one of the little tables which are placed

round the square among its shady trees, and had a constant flow of Jews about me. When the first excitement subsided, and a good portion of Jews dispersed to find some mild amusement in the great heat that prevailed, I started my work in downright earnestness.

"But I had to be very careful not to offend the easy susceptibilities of the French police, which at this point were very strongly represented by its chief officers, who somehow or other always scent danger in a large concourse of people. When a great number of standing and ever-shifting Jews surrounded me I had repeatedly

to ask them to be good enough to be seated, so as not to draw the attention of the police to us. And to their honour be it said, they invariably and without any show of contradiction submitted to my guidance and ruling.

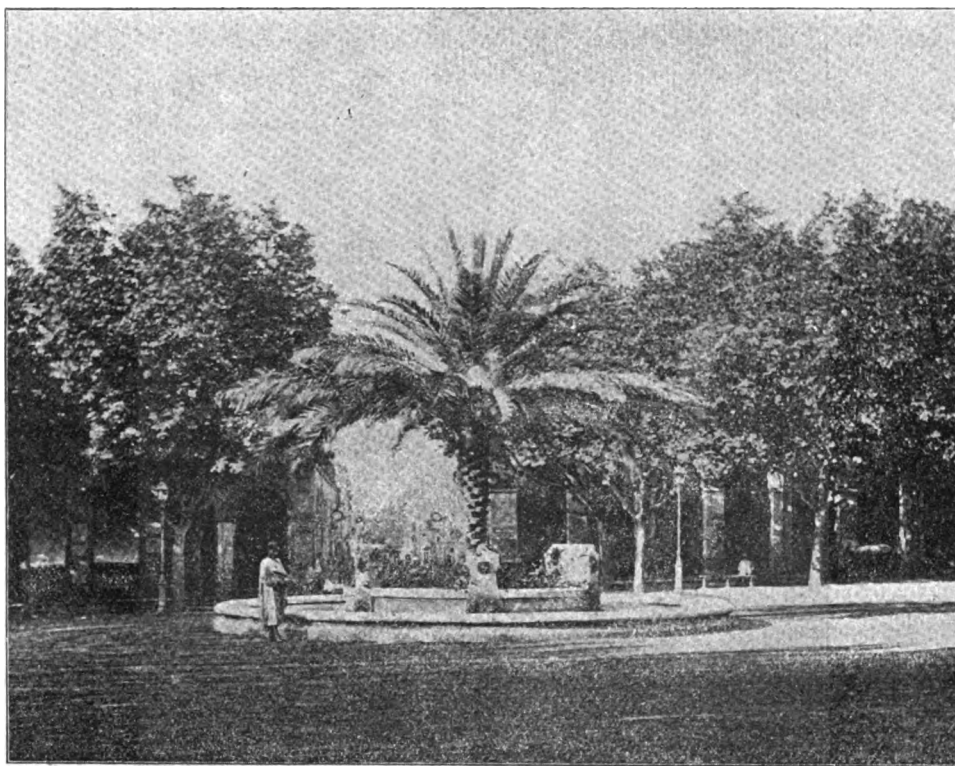
"Group after group came within the Gospel-sound in this well-filled square, till some more sensible Jews suggested that it would be more comfortable if we could get out of the din, to which this square, with its booths, shows and roulette-tables was the centre-point, and walk towards the outskirts where we might better be able to converse. We acted upon this happy suggestion and soon reached a lovely garden outside the gates, where we continued in a more peaceful way to

consider the question at issue between us. At intervals we returned to the "Place d'Armes" to pick up some more Jews and to leave others behind; and in this manner, for nearly five hours, I was for the time being surrounded by a large, well behaved and attentive body of Jews.

"In speaking to these

Jews I found that in point of religious knowledge they are as ignorant as their Algerian confrères. But they are also very teachable, and desirous to know more, as was evident from the many and various questions put to me.

"That I had to begin from the beginning in dealing with these neglected sons of Abraham will easily be understood. That I had also (as is always the case with ignorant Jews) to combat a great deal of superstition, which takes the place of knowledge, is equally easily to be understood. But I had to take great care in this latter mode of procedure, as the veneration which these Jews



THE PLACE D'ARMES, BLIDAH.

have for their ancient Rabbis is so great that any incautious word or harsh dealing with them would inevitably have undermined any influence I might have gained over them, and would have most likely turned them into opposing enemies instead of, as they remained, attentively listening friends. I am thankful to say, that by the Holy Spirit's guidance I managed not to give offence to even a single individual, but was able during my short stay in Blidah to lay the foundation of some friendships, which I trust will be useful to me at some future time when again visiting the place.

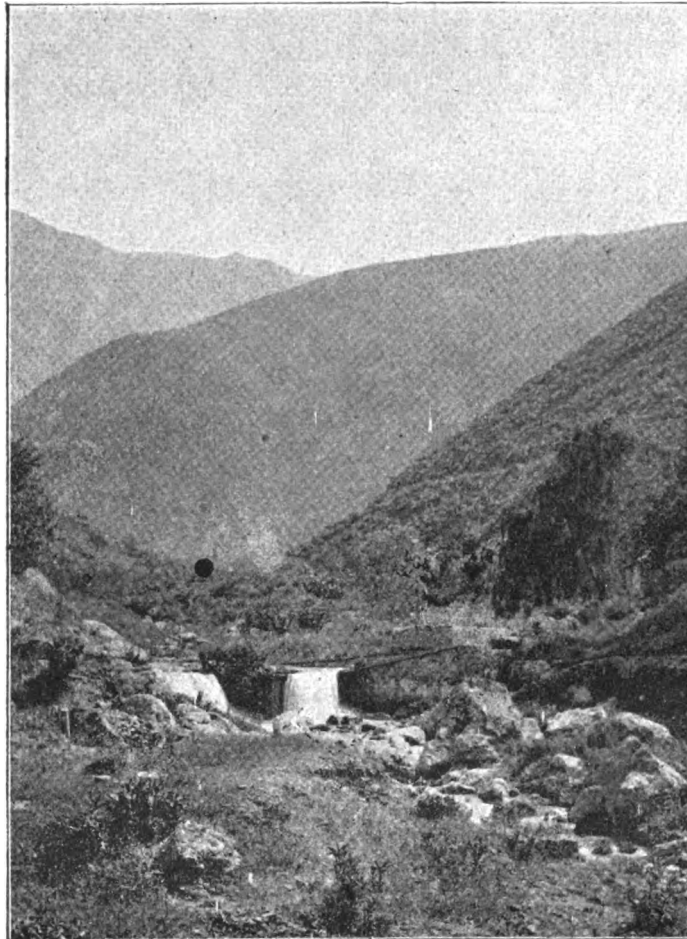
"To three young men who early in the day attached themselves to me, I should like to pay special attention, as I believe the greatest and, I hope, the most lasting impression has been made on them. One of them is a young shop-keeper, who only a few months ago returned after completing his term of one year's military service. The other two are brothers, sons of a merchant, who intend shortly to go to Paris to take their places in their father's counting-house. Unlike their usually very volatile brethren, these three young men are of a more serious turn of mind. They plied me with many questions, which showed the inner workings of their hearts.

"One said, after listening to my exposition of God's plan of salvation: 'You say that unless we believe in Jesus as the Messiah we cannot be saved from our sins. How is it that this condition was not necessary in ancient times? I am sure you will admit that a good many of our ancestors, previous to the appearance of Jesus Christ, were saved in some way or another.'

"I replied: 'You are quite right in supposing that many of our ancestors were saved in pre-Messianic

times, but in that case their hopes depended upon the fulfilment of certain mental and material actions and obligations which, being duly carried out, insured them that blessed state. If you read the Bible you will find that never was there a period in which sacrifice in some form did not exist. And if you analyse the idea of sacrifice you will find underlying it a twofold purpose: first, a self-denying surrender of the best earthly possession to the service of God; secondly, the accompanying faith which was required, to believe that the pure

and ungrudged offering was somehow able to atone for that life which the sinful state of the sacrificer had forfeited. Furthermore, we also find that while in the early period of man's existence everyone was able to bring and personally to sacrifice his own oblation; in the later development of this rite the Mosaic dispensation decreed that a specially selected and Divinely-appointed person should be the only medium between God and man in presenting the sacrifices of such who felt the weight of their sins. Now this teaches that a gradual development in God's dealings with humanity was in progress. While at first, in the greater innocence of God's most important creation, He granted them the indi-



SOURCE OF THE OUED-EL-KEBIR.

vidual right and liberty to seek for and to obtain personal atonement without the intervention of a medium; the further we proceed in the history of humanity, with the fuller growth of evil in their hearts, the clearer we see that the privilege granted to them was curtailed by the appointment of a delegated sacrificial medium. This was done in order to inculcate into them, by a gradual process, the truth, that a time would come, as foreshadowed in the Word of God, when there would be required only One final great sacrifice by One great sacrificer, Who alone was able

to obtain for sinful humanity that goal to which they all—more or less—were pressing, and to Whom alone they must look for assistance in obtaining that blessed state. Now in all these developments you will notice that one thing remained unaltered, and that is faith. Without it, Abel's early sacrifice would not have been accepted by God, as can be proved by the rejection of Cain's grudging oblation. The Mosaic sacrifices also required a confession of faith before their immolation and acceptance. The High Priest in the Temple needed both fear and faith in properly atoning for the house of Israel at the great Day of Atonement. And to-day we require the same powerful motor, faith, in relying upon the last and greatest atonement, which the Lamb of God, in His capacity as Sacrificer and Sacrificed One has made for us.'

"'Well,' replied my enquiring friend, 'I must say that I never thought that God changes His ways with men, but from what you say it seems to be so.' I hastened to combat this mistaken idea that God's purposes with men undergo a change. I drew his attention to the fact that they cannot change, but being original decrees, they formed part of a plan of salvation for humanity which God has laid down and which

He graciously communicated to His chosen agents, the prophets and teachers of Israel, from time to time. They formed one whole, though graduated, development from the beginning of the world, and as such are immutable. God, having foreknowledge of what was going to happen, foreknew also what would be required for each successive age.

"'I believe I can see now the full meaning of your words,' said my friend. 'God has, so to speak, laid down a certain plan of action. This plan He, in more or less plain language, communicated to the

early saints and our ancestors before us, and we are now working out that plan as far as we know how. Up to the Second Temple our people acted fully in accordance with that plan, but since then they have deviated from it.'

"'That is so,' I replied. 'Up to the time which led to the cause and to the events of the final destruction of the Temple and de-nationalization of Israel, the Jews have, more or less, acted according to God's plan. There they arrived at a serious and baffling crossing of roads. Not knowing, through lack of faith, but still

acting — ignorantly though—in accordance with God's great purpose, which road to pursue, they deviated from the right one and lost themselves in a maze. And it will require the help of the great Captain of our Salvation to be led back again to that starting-point, from whence that calamitous deviation took place.'

"'It seems to be very reasonable to believe that such is the case,' said my young friend, 'as all our troubles have really started from that point of divergence. But yet, how does it happen that now for nearly 2,000 years the great and learned men in Israel cannot or will not see that they are wrong?'

"'There are various replies to the question, I said 'First and fore-

most to be considered is God's own plan, which permitted such deviation. This had for its object to show Israel that He can replace it—if only for a time—by other nations. Further, it is absolutely necessary—however painful the process may be—to lower Israel's pride in that they can be and are rejected, temporarily, by God. This is to teach them humility. It is also imperative, although by very hard and unpleasant experiences, to inculcate upon them the lesson of sole reliance upon God. This is to show them the futility and vanity of all earthly



THE TOMB OF AN ARAB SAINT (MARABOUT), ALGIERS.

treasures, the pursuit of which is leading them still further away from God, and causes them to serve their own made or acquired idols of silver, gold and other precious possessions. Next to be taken into consideration is Israel's own action in this matter. Their obstinate unbelief, continued blindness, great national pride, inordinate vanity and self-righteousness are all in the way of their finding out their true position.'

"But what conclusions and lessons ought and can we draw from these dealings of God with Israel? I find that all the above-mentioned Divinely-appointed combinations serve the purpose of a stronger accentuation of Israel's isolation in the world. It naturally has the effect of comparing their own miserable state with that of other more favoured nations. And it also tends, slowly but surely, to bring them to ask the question: 'Why has all this happened unto Israel?' The next step, which is both the purpose of God and the natural outcome of this question, will be, that they will search for and find those means by which to get out of their long-endured and unbearable troubles. This is what all lovers of Israel are praying and waiting for, and this is also what I wish to lay before you in all love and earnestness.

"With these and many other such words did I try to bring them to see their errors and to amend them while still in the way. I preached to them repentance and faith, the two essentials needed for a changed heart and purpose. May the Master bless my efforts among them!

"I was escorted to the station by a number of Jews, who wished me hearty God-speed on leaving them. A few came in the same train with me, where I continued my exhortations all the way to Algiers, arriving there soon after seven o'clock in the evening."

Rapid progress is being made with the splendid new buildings of the Record Office in Chancery Lane, and the time is not far distant when the whole of the palatial edifice will be available for the housing of the great stores of documentary treasures which, to the joy of the student of history, are now gathered in the Rolls. Some further alterations in the old buildings are, however, in contemplation. The Rolls House itself, a comfortable old-fashioned city dwelling, the residence of many distinguished Masters, is doomed. It was on the site of this house that the ancient Hospital for Converted Jews, the original "Domus Conversorum," was erected by Henry III. It was pulled down by the architect, Colin Campbell, in the first quarter of last century. The famous old Rolls Chapel adjoining the Rolls House is, we are glad to learn, to be preserved. It will be converted into a sort of museum for some of the more important national relics confided to the care of the Keeper of the Records. A good deal of the original structure in which the mediæval Jewish converts worshipped may still be traced in the present Rolls Chapel. The style of the building has been much modernised, but the old walls are intact. From the point of view of the Anglo-Jewish historian, the building is a monument of unrivalled interest.—*Jewish Chronicle*.



THE ANNUAL PRAYER MEETING.

In Commemoration of the arrival of the first Anglican Bishop in Jerusalem on January 21, 1842, and the Consecration of Christ Church on Mount Zion on the same date in 1849, the Committee invite friends of Israel to the Annual Prayer Meeting, to be held (D.V.) at the Society's House, 16, Lincoln's Inn Fields, on Tuesday, January 21, at 3 p.m.

The address will be given by the Rev. Alfred Oates, M.A., Vicar of Christ Church, Ware. Tea and Coffee at 4 p.m.

It is hoped that friends in the country, who are unable to attend this Central Prayer Meeting, will organize meetings for this day in their own locality, so that the subscribers and supporters of the various Associations may respectively unite at the Throne of Grace at the same hour.

We suggest the following heads of prayer for general use:

- I.—THE COMMITTEE OF THE SOCIETY.*
- II.—THE SOCIETY'S MISSIONARIES.
- III.—CONVERTS AND ENQUIRERS.
- IV.—JEWS.
- V.—THE FUNDS OF THE SOCIETY.

Special Prayer is desired at the present time for Missionaries and Christian Converts throughout the Turkish Empire.

The revised MONTHLY CYCLE OF PRAYER now issued in booklet and also in card form, contains subjects for each day in the month, and a short prayer for every day in the week.

* *Prayer for Committee on the third Friday in each month.*

O Lord God, the Father of light, and the Fountain of all wisdom, we humbly beseech Thee with Thy favour to behold all Thy servants who meet together to take counsel in Thy name for the seed of Abraham, Thy friend. Give them a right judgment in all things, that they may both perceive and know what things they ought to do, and also have grace and power faithfully to fulfil the same. And may all their consultations be prospered to the advancement of Thy glory, the good of Thy Church, and the eternal welfare of Thy people Israel. We ask all in the name of Jesus Christ our blessed Lord and Saviour. Amen.

A Cape Town correspondent writes to the *Jewish Chronicle*: There has been lately an enormous emigration of poor Jewish Russian refugees here, all bent for Johannesburg. What they are all going to do, goodness only knows, trade is not too brisk, and I am very much afraid if this emigration continues, there will be a great outerv, as there is no room for any more pedlars here, and nearly all who arrive here go in for trading. If those people used to agricultural pursuits were to come out and would be willing to settle down on farms, all well and good. There is a great demand for such labour, and in time these people would do well as there are enormous tracts of country to be had suitable for farming purposes in the north, which could be obtained no doubt very cheaply and upon easy terms from the Chartered Company, and also all kinds of labourers, but for pedlars there is no room whatever, and the London Committee should prevent as far as it lies in their power these poor Russian Jewish refugees from emigrating here.

THE JEWS IN CHINA.

CHRISTIAN hearts have lately been deeply moved by the massacres of English Missionaries in China, so that attention and sympathy are now more than ever being directed to that benighted country, where heathenism, conscious of its own weakness and of its coming doom, makes a last violent effort to maintain its supremacy. We were therefore glad to see that Dr. A. Neubauer, of Oxford, has opportunely directed attention to the Jews in China by his recent article in the *Jewish Quarterly Review*. The information there given is mainly based on the MSS. in our Society's Library, and on those presented by the Committee to the Bodleian Library of Oxford, to the University Library of Cambridge, and to the British Museum.

These were obtained as early as 1850 through the munificence of the late Miss Jane Cook, of Cheltenham, who defrayed the expenses of a Mission of enquiry, under the direction of the Committee, respecting the condition of the Jews of Kae-fung-foo, whose existence was only then known through the reports of the Jesuit Missionary Ricci, in the beginning of the seventeenth century. These people were found by the Society's messengers in the utmost deplorable state: their synagogue in ruins, their sacred language forgotten, their national rites neglected, and they themselves fast merging among the heathen and Mohammedans around them, without deriving any temporal advantage, for they were mostly in a starved condition.

Some years later Bishop Joseph Schereschewsky, of the American Episcopal Church, known as the translator of the Old Testament into the Mandarin language, had compassion on his brethren according to the flesh; and, like Joseph of old, brought them a message and salutation of peace from their Father. We do not know whether any European has visited them since that time.

It would be very difficult to arrive at a certain conclusion as to the origin of these Jews. They themselves maintain that, according to tradition, their ancestors came to China from Persia during the Han Dynasty, 58 to 76 A.D. This may be true as to the date of their arrival, but not as to the country they hailed from. This may have arisen because they found Persian words in their Liturgy. Seventy families were settled in Kae-fung-foo during the reign of Asian-Tsung, 1163 to 1190. They probably augmented the original colony, and may have come from Persia or the neighbouring countries. We have a clue to the

whole difficulty from a remark of the Society's agents who visited them. They reported that these Jews said that formerly their religion was called an Indian religion. This shows that they must have come from India rather than Persia.

That they are a mixed community of most ancient settlers and later immigrants is proved from the fact that they are monogamists, and that their wives do not cover their heads in the synagogue, which is not the case with the Jews in Persia.

That Persian words are found in their Liturgy is probably owing to the fact that Persian messengers visited them, and remodeled it in such a manner that it is now difficult to say whether it is after the Sephardi or the Ashkenazi rite, as it contains both.

This seems to be proved from the word מְשִׁיחַ found in some of the MSS. of the Pentateuch, which does not mean, as Dr. Neubauer postulates, "Messenger of God," but simply "messenger," such as the Jews of Jerusalem often send to other countries to collect alms for the Halukah.

It is sad to think that these people, whose ancestors were for centuries the only witnesses of the true God in that land of darkness and cruelty, should at last be left to be absorbed by the heathen around them.

The Kae-fung-foo Liturgy bears testimony to the orthodoxy of the worshippers. The hope in the Messiah is expressed several times. They believe in the Divinity of the Messiah, for in the Sabbath prayer occurs this expression: קְרִבִּי לֵאלֹהֵי מִשְׁחִי Draw nigh (O my soul) to God my Messiah.* They also prayed that the Messiah's Kingdom may speedily be established, and Jerusalem restored.

We see these poor Israelites clinging to their fatherland, though they scarcely know its geographical position. They call their ruined synagogue "The joyful inheritance," and yet pray for the re-building of the Temple in the dust at Jerusalem. Surely such a people deserve to be rescued from oblivion and destruction, especially when there are now so many foreign Jews in China. May the time soon come when the prophecy of Isaiah shall be fulfilled: "Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim" (Isa. lix. 12).

* In the usual Jewish Liturgy it is, "Draw nigh to my soul: redeem it." (Ps. lxxiv. 18.)

A. BERNSTEIN.

Excavations at Jerusalem are being steadily carried on by Dr. Bliss and Mr. Dickie, under the auspices of the Palestine Exploration Fund. The October *Quarterly Statement* contained a very interesting report of the work.

THE JEWISH REFUGEES' AID SOCIETY'S EIGHTH REPORT.

(COMMUNICATED.)

AS most of its friends are aware, the Society was formed in June, 1883, after the closing of the "Refugees' Fund," which was administered by the "London Society for promoting Christianity amongst the Jews" for the purpose of purchasing land in Palestine to settle such Jews as still adhered to their Missionaries, and wished to remain under their guidance and protection, without pledging themselves to accept the Christian faith, but promising not to persecute as renegades those who were enquirers.

The "London Society," though forbidden by its rules to give temporal relief from the General Fund subscribed for Mission work, found that the distress in 1882-3 was so great, and the reports from their representatives in Jerusalem so urgent that its Committee sent out two of its members, the Rev. Frederick Smith, and Dr. Ord-Mackenzie to enquire and report.

It is not necessary to state here what these gentlemen recommended beyond the suggestion that (the late) Rev. H. Friedländer one of their Missionaries be allowed to come to England, and—as one cognizant of the whole subject, to plead the cause of the Refugees in his own graphic way both on platform and from the pulpit, and for this permission was at once granted.

Meanwhile, Mr. Greene (of Ipswich) had brought the subject of a proposed settlement in Palestine before the Christian public. At the same time Mr. J. E. Mathieson, and the Rev. John Wilkinson (of Mildmay) became deeply interested, and suggested that a meeting of the friends of God's ancient people should be called together to hear the facts of the case from Mr. Friedländer. At that meeting which was held at Mildmay in June, 1883, a Committee was formed. Of its members, four were also on the Committee of the "London Society," who joined to show that the work had their sympathy.

At the same time a local Committee in Jerusalem was appointed (including the Revs. A. H. Keik, and H. Friedländer) to advise and to carry out the wishes of the Home Committee.

Artuf, the estate which was purchased, is situated three miles off the main road between Jerusalem and Jaffa (about 18 miles from the former), and consists of 1,250 acres, of which about two-thirds are under cultivation. Some forty heads of families were enrolled as settlers, temporary wooden sheds were erected for their accommodation, and a Christian Manager was appointed. The ultimate object of both Societies being the same, —to win the Jews for Christ by the knowledge of His love, the "London Society" lent a Missionary, Schoolmaster to teach the children, and converse with such adults as wished to become enquirers. Christian teaching and school work in a small way for some time went on side by side with the work of the settlers on the land, and the Committee hoped that the Christian and Missionary character of the enterprise would always be their strongest title to sympathy and support. For the last few years, however, they have been led to the conclusion that the settlement was not likely to prove a success. They did not however slacken their efforts at once, but the funds gradually fell off, though several faithful friends have consistently stood by them. If to this be added the natural restlessness and love of change in the Jew, and in the present case, the withdrawal of further allowance to the settlers for maintenance, and other causes into which it is not necessary to enter, the Committee were induced to come to the conclusion (after

a trial of twelve years) that the settlement should be closed, and an offer that has been made to purchase it accepted.

Since the issue of the Seventh and last Report, the Committee have had increasing difficulty in finding Refugee Jews willing to settle upon the land and in the houses freely provided for them, unless a money allowance for maintenance was made and continued. Experience showed the Committee that this was a hindrance to independence, as the settlers would not become self-dependent, and they felt unable to make or appeal for any sustentation allowances.

Three members of the Committee, Dr. Chaplin, Mr. Beresford Pite, and the Rev. H. A. Birks, having been in Palestine in recent years, have each visited Artuf, and considered the condition of affairs upon the spot, finding but few settlers, and finally but one. The remainder of the land was, however, let for cultivation by the native farmers (fellahin).

The Committee have, for the last two years abstained from making any appeal for funds, but a few friends have continued their annual subscriptions, and enabled the Committee to pay the land taxes. No home, official or clerical expenses have been incurred for many years.

The Committee, therefore, take an early opportunity of communicating to their subscribers and friends the intelligence that they have agreed with the representatives of a community of Jews in Bulgaria, who are anxious to settle in Palestine, to sell the whole of the buildings and lands of Artuf belonging to the Society.

The Committee were approached, and negotiations commenced in the spring of this year, which culminated early in September in the drawing up of a Provisional Agreement at Jerusalem, for the sale of Artuf to the Bulgarian Community.

Mr. Isaac Arié, of Jerusalem, who has been acting as agent for the purchasers, accompanied by Mr. Sabatai Hazkia of Sofia, then proceeded to London, and the Trustees of the Society, empowered by resolutions of the Committee in accordance with the trust deed, and acting under the advice of their solicitor, executed a formal contract of sale to Mr. Arié.

The amount of the purchase price has been a matter of careful consideration, the Committee feeling that they would not be justified in selling the property below its present market value, and accordingly, upon the advice of their legal representative in Jerusalem, the price was fixed at £3,500, and for this amount the sale has been effected.

The payment of the stipulated sum is to be made in four instalments, the first, of £1,000, which was paid to the Society's Bankers upon signing the provisional agreement, and the remainder in three equal yearly instalments, the last becoming due on September 1st, 1898.

A very moderate rate of interest is charged upon the unpaid instalments, and provisions for the protection of the Society, in the event of non-fulfilment of the instalments are contained in the contract.

Upon the completion of the purchase money, the Committee propose to repay the personal advances of five friends of £500, as stated in the Third Report, and to summon a General Meeting of all Subscribers to the Society for the past seven years, to determine the disposition of the capital sum which will then be available for furthering work amongst Refugee Jews in Palestine.

The Committee feel that in reporting the sale of Artuf they should draw attention to the fact that they are thus enabling a community of Refugee Jews to become settlers in the land of their fathers, which was a primary object in the formation of the Society, and that as the Jews are not now allowed to hold land in

Palestine, the Trustees have consented to continue as the nominal legal holders, at all events, for the present.

In conclusion, the Committee desire to place on record their conviction that although the Jewish Refugees' Aid Society may not have accomplished all that was desired or hoped by its early friends and supporters, very much good work has been done by its means, quite as much, indeed, as those fully acquainted with all the circumstances and conditions felt that there was any just ground to expect. First of all, a very true and practical sympathy has been shown by English Christians with the Jewish race in their time of suffering and sorrow, and this has made a deep impression. Then a considerable number of Jews of almost all ages have been brought into close association for a time with Christian people lovers of Israel, and some have been led to accept the truth as it is Jesus, and to join the Christian Church. The estate, which before had been somewhat carelessly cultivated, has greatly improved, dwelling-houses have been built upon it, and not a few young men have learned there the rudiments, at least, of agricultural life in the Holy Land, and have thereby become fitted to devote themselves to such life should they be so inclined and their circumstances enabled them. That none of the settlers have made for themselves a permanent home in "the colony" may, doubtless, be regretted, but this failure to do so is neither surprising nor disappointing to those who have had experience of the country, and who know the difficulties, hardships and trials of the farming class in it. Anyway, the undertaking has been a kindly Christian effort to do good to the members of a race to which the world is so greatly indebted, an effort of a sort which our own country alone seems willing to make on behalf of the scattered and much enduring sons of Abraham. And lastly, it is satisfactory to find that the Society closes its accounts, with a goodly sum in hand, which it is hoped may go towards the support of other philanthropic objects of a kindred nature.

The Committee are deeply sensible how very largely the work has been indebted to the untiring care of the Rev. A. H. Kelk, the late Rev. H. Friedländer, up to the time of his leaving Jerusalem, and Mr. Samuel Wiseman, and other members of the Jerusalem Committee.

20, HANOVER SQUARE, LONDON, W.

December, 1895.

The cause of Protestant Missions in Palestine has sustained a severe loss by the death of Dr. Vandyk, the distinguished Arabic scholar and translator of the Bible into that language. Dr. Vandyk went to Beirut in the year 1840, and, with the exception of a short period spent in America, had laboured in Syria up to the time of his death. His perfect mastery of the Arabic idiom, and his faultless pronunciation, on one occasion almost cost him his life. On the occasion of an outbreak between the Druzes and Maronites of the Lebanon, Dr. Vandyk, who had assumed the native dress, was attending to the wounded on both sides. On his way home he was seized by a band of Druzes, and, when he told them he was an American, they said that no foreigner ever spoke their language as he spoke it. They were just about to cut his throat, when another of their party arrived and declared that he had seen the doctor bandaging the wounds of a Druze only a few minutes before. The Druzes, having thus discovered that he was a friend, sent an escort with him to his home. Dr. Vandyk was always kind and friendly to the agents of our Society, who fully share in the esteem in which he was universally held and the sorrow occasioned by his death.



The Volume of *Jewish Missionary Intelligence* for 1895 is now ready, and can be had on application. Price, 3s.

Jewish Missionary Advocate, bound volume for 1895. Price, 1s. 6d.

The Life and Correspondence of Thomas Valpy French, first Bishop of Lahore, by the Rev. HERBERT BIRKS, M.A. London: John Murray.

WE have been very greatly interested in the perusal of this valuable and welcome book, not only because of the fascinating personality and work of the subject of the Memoir, but also because it has been compiled by one who for many years has greatly interested himself in Missionary work, and who belongs to a family, the praise of whose name is in all the Churches. Given a unique and striking character to delineate, a life of adventure, an able and skilful biographer, thoroughly at home and in love with his subject, the result is, as it was bound to be, a readable and profitable work. Christian readers will delight in its pages. We, with perhaps "an eye to business," cannot help thinking what a mine of wealth it will be to C.M.S. Deputations. Mr. Birks has been able to draw deeply from the well of diaries and correspondence of the late Bishop, which were placed at his disposal. "Never," he says, "was a biographer more happy in the wealth of his material." All the more careful editing and management necessary. Mr. Birks has done his work in such a methodical manner, with explanations and connecting matter, that the reader is fully able to grasp what he is reading, instead of feeling, as is sometimes the case in biographies, completely overwhelmed and engulfed in letters hastily thrown together without due connecting links.

We rise from the perusal of this book, feeling that the encomiums passed upon the Bishop were well deserved. He exhibited, as the author says, "great abilities, combined with a rare saintliness and self-denial and humility." "He was worthy to be named with Livingstone," exclaimed the present Dean of Westminster. "I could not have refused him a monument within the Abbey." The Bishop of Durham (Dr. Westcott), a keen judge of character, said of him, "Few men ever attracted me more. He was a true apostle." So great were his linguistic attainments that in his later days French was known as the "Seven-tongued clergyman of Lahore."

We cannot, within the limited space at our disposal, follow Bishop French throughout his career. A few brief notes must suffice. Born on New Year's Day, 1825, educated at Rugby and Oxford, he was induced, principally under the influence of Fox, the Rugby Missionary, to offer himself, in 1850, for Missionary service under the C.M.S. in India. He was appointed to Agra, reaching his station in February, 1851. There he laboured faithfully, throughout the Indian Mutiny, till the beginning of 1859, when he returned home in broken health. Having spent three years in England, as a curate at Clifton, he went to India for the second time in February, 1862, but again breaking down in the Derajat, he once more sought restoration to health in his native land in February, 1893.

Passing by his work at Beddington and Cheltenham, we find his love for foreign Missionary service so great that in February,

1868, he accepted the Principalship of the projected Divinity School at Lahore, reaching his destination in March, 1869.

The premature death of his colleague, the Rev. J. V. Knott, formerly Fellow of Brasenose, at Peshawur, was a great blow to him. The same spirit which induced Knott to surrender a living at home of £800 a year, and to go into the Mission field at the age of 46, led him to stay on, when others had left the dangerous heat behind, and thus to end what French calls a "holy, loving, devoted life," by laying down that life for the brethren. It is sad, indeed, as Bishop Ridley, writing about Knott, remarks, to think of the numerous deaths in the Mission field, "So the rows of graves in God's acre spread out; each narrow bed eloquent to-day of self-conquest and sacrifice for Christ"; and then he adds, "But French went steadily on alone, no doubt with a wounded heart, yet undaunted and ever consecrated for new duties."

Shortly after this French himself had an attack of fever, to which he appears to have been very susceptible, at Dharmasala. He was in great anxiety at the time to raise £1,500, for which he had made himself personally responsible, towards the purchase of a site, consisting of garden and buildings, for the future College at Lahore. After some delay, the Home Committee of the C.M.S. made a grant, and the purchase was completed. Mr. Birks, in recording this, makes some very appropriate remarks about the working of committees generally. He says:—

"Would it had come a little earlier! The stimulus, combined with the fine air of Dharmasala, might have staved off an illness that imperilled life. No one, perhaps, was blamable, but delays are an inherent weakness of committee work. '*Bis dat qui cito dat.*' Few sights are more pathetic than to see some good man, at cost of personal self-sacrifice, devote long hours to what he thinks is furthering the cause of Christ, when really, by prolonging talk about some petty point of controversial character, he but retards the very work he loves. If such a one could have before his mind and his imagination the work undone, and the appeals from distant workers half killed with the sickness of hope deferred, nothing would tend so much to lessen friction and ensure results. For, on a large committee, one stickler for a trifle may destroy much good."

The School at Lahore was opened shortly afterwards. Thus he had reached, so to speak, the goal of his hopes so far; for this he had prayed, worked, and toiled; for this the past had been one long preparation, as his biographer says:—

"For this work his whole life had seemed a training. In the eight years at Agra he ever fixed his eye upon the forming of the native ministry. His months amongst the Pathans of the Derajat convinced him of the manly qualities of India's northern races, and that among them, did but God's Spirit touch their hearts, would be found the best material from which to form bold preachers of the faith of Christ. Though soon struck down by sickness, these months, as he himself in looking back on them confessed, were some of the most useful for his future work. Then came the years in England, during which the scheme was gradually matured, interest awakened, difficulties faced, and health sufficient for the work regained, and a congenial colleague found. The home claims, so powerful and pressing, were fully recognised, and yet subordinated to the claim of Christ; and so with many prayers to follow him, he started on his enterprise. Once more in India he had laboured, in heat and rain, in sickness and in health, spreading the tidings of his college amongst the Missionaries and amongst the Moollahs, meeting with many disappointments but persevering still. Domestic sorrow had fallen upon him in the loss of his mother, from whose deathbed he had

resolutely torn himself to go upon God's errand. Bereavement struck more closely at his work, in the removal of the colleague whose sympathy had been a constant inspiration. But neither of the blows unnerved him. The memory of his departed friend only encouraged him the more, for still he seemed to beckon onward and not backward.

"Lastly, after grappling with all the uncongenial details of finance, and the chicanery of natives, he found himself supplied with men, and with the grounds and buildings, and with a colleague, just at the fitting time, and just when he was in fear of being ousted and outbidden by the members of an alien and corrupted Church."

After about five years of further faithful and devoted service in India, French was in England again in 1874, where he accepted the living of Erith, and subsequently the vicarage of St. Ebbe's, Oxford. Not for long, however, was he to enjoy his well-earned repose at home. So great was French's success at the Divinity School at Lahore, that when it was decided to create a Diocese, with Lahore for its centre, out of the now unwieldy Calcutta Diocese, rumour appointed French to the See before he received the offer of the same. This he duly accepted, and left England for the duties of his Episcopate, which he held for ten years, resigning it in December, 1887.

The few notices of Jews and Jewish Missionary work scattered throughout the two volumes have naturally interested us very much. Some scholars in the Agurpara schools "asked me," says French, "to explain how it was that the Jews, who were so entirely acquainted with the facts of Christianity, did not believe in them. I could only shew them that it had been prophesied before it should be so; that *knowing* the truth was a widely different thing from *embracing* it; and that we yet looked for the time when the Jew should be gathered in." We read, two or three times, of the Bishop's first convert, a Jew, by name, Benjamin, who became a wealthy Christian merchant; of another enquiring Jew who visited him at Lahore; and of a third Jewish convert, named Solomon; and we find the Bishop (when at Ispahan) spending the afternoon in controversy with a learned Jew, "a perfect scholar in Hebrew and Persian, and a vigorous talker, much versed in Babism, and perhaps under its influence."

When at Bagdad the Bishop visited the Jewish Schools, and thus writes of them:—

"Two days ago I visited the Jewish schools. One is a ragged school of 1,000 children, and ragged and emaciated they looked, poor things; such suffering countenances I have rarely seen. The cane seemed brandished about in a terrible way, with menaces enough to drive all the heart out of them. They all get a bit of bread, once a day, at the school. I gave them enough to give a second bit to each for that day, costing about ½d. for each. We looked at their largest synagogue after. It has the usual flat roof, and part is open to the sky, and part overspread with matting, to keep the sun out. Let into the wall is a little mosaic of stones, with a notice, in Hebrew, that these are of the rock in Sion Mount, and the mortar even is made of earth from Jerusalem. I then went to hear a bit of a lecture in the Talmudic school, which is famous here. Old, grey-haired Jews were listening to an exposition by a group of rabbis 'sitting in Moses' seat,' I suppose, and discussing questions of law and theology. They were learning, when we went in, how to sharpen knives for butchering animals, on which the Talmud has very exacting requirements. The smallest notch spoils the instrument, which must pass through the animal's neck so that there is scarce a conscious sensation of being killed. At a higher school, maintained chiefly by the Sassoons of Bombay, they

learnt English, French, Arabic, Hebrew, besides some industries. There seems some 40,000 Jews in Bagdad, sprung chiefly from the old Babylonian Jews of the captivity."

In 1888 Bishop French spent ten months in Syria and Palestine. From his diary the following interesting extracts are made:—

"On Friday (St. Andrew's Day) I preached on Mount Zion, to a fair congregation, on the subject of the missionary festival, from 'O Zion that bringest good tidings, get thee up into the high mountain.' You may imagine what an inspiring, animating theme it was, and what a rich privilege in such a place, on such words, to such a flock. Then in the evening, at Mr. Kelk's, I had to give an address on Missions in India in their contrast with those in Palestine, to a party of nearly all the Church of England workers in Jerusalem for various societies. The pleasantest St. Andrew's Day I ever spent, I must say.

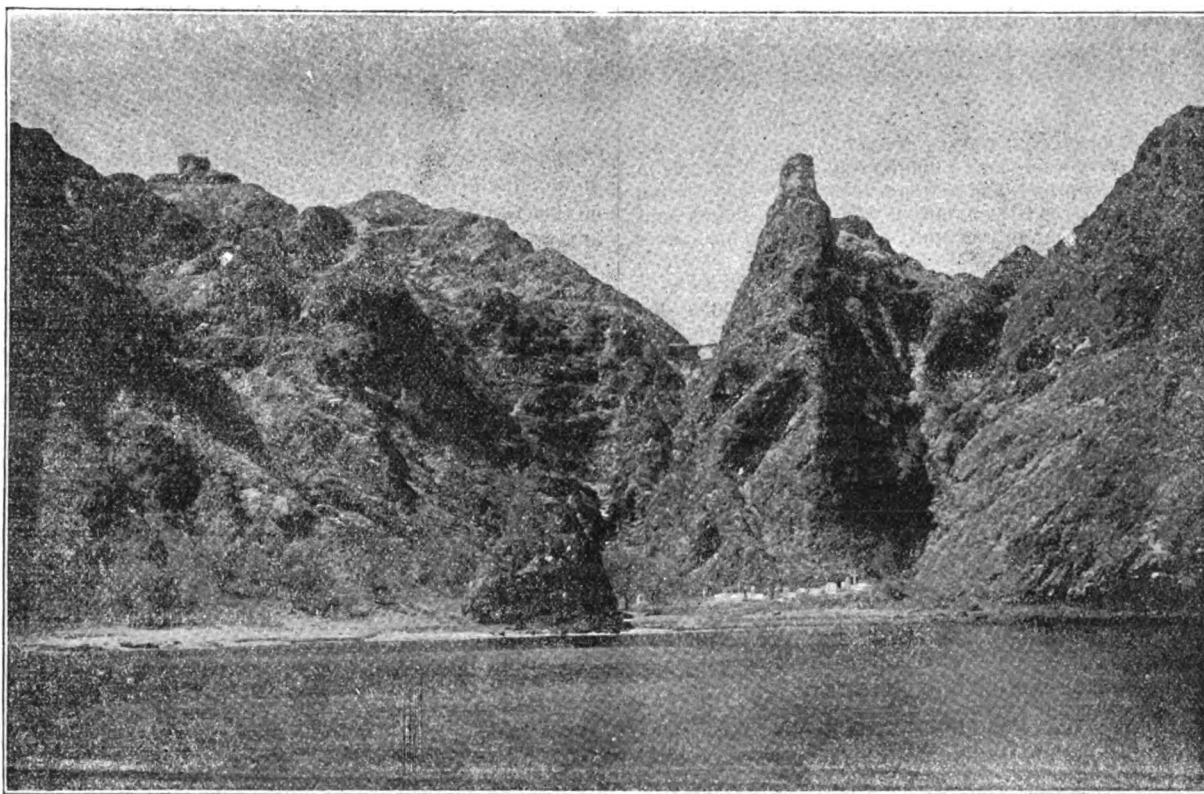
"Miss Barlee has a Bible Class of Jewish women, which I have promised to address on Wednesday evening.

in work amongst the Jews, and when at home he was very willing to speak for the Society. His thoughts were constantly on this subject.

"I wish I could go too to have a peep at good old Delitzsch, who cannot be far from his end: one of the world's great prophets, a Jew, like Edersheim, lately gone from us, and Lichtenstein and Rabinowitz, two Jewish prophets of Hungary and South Russia, who seem doing a work of preparation for the fulfilment of Zech. xii. I am so glad to have seen a little of the returning Jews in the Holy Land; it was like seeing them in Ezra's or Nehemiah's time after the Captivity! But oh, how small their spirit and energy now as compared with that era, through the want of a leader of power. However, there are the two witnesses prophesying in sackcloth.

"I wish I could do more for the Jews. Think of 70,000 of them being now settled in the Holy Land!"

But we must draw to a close this somewhat lengthy review of



THE CEMETERY AT MUSCAT. (*Kindly lent by the Publisher.*)

"I examined Miss Fitzjohn's Jewish girls' school (some thirty children present) and I was quite taken by surprise by their answers, so full of thought and quick intelligence. . . I don't know when I have more enjoyed a catechizing, these little Jewesses, not converts, entering with such bright smiles and vivacious remarks into the whole story of our Lord's triumphal entry, with its successive incidents. The Hosanna, 'Save us now, O Lord!' I suggested as their constant prayer till death.

"Dr. Wheeler, of the Jewish Society's Hospital, has promised to take me over the principal synagogue to-morrow. He is a very hard working Missionary, and is earning great respect. Dr. Chaplin, who preceded him, left a great name behind him and had great influence among the Jews."

It will be easily gathered that the Bishop was much interested

a fascinating subject. In 1890, the Bishop, whose heart was in the East, and who felt that he was not making full use of his linguistic powers at home, went abroad for the last time, to spend and be spent in the Master's service amongst the Mohammedans of Arabia. In less than a year, however, his home-call came, on May 14th, 1891, and his mortal remains rest in that lonely land at Muscat. "It is a quiet resting place," wrote the Rev. W. H. Griffith, who visited it in 1894, "and we may say the soldier sleeps upon the battlefield, where he himself was first to bear the standard of the cross."

It is no exaggeration to say that to all who took an interest in Missionary efforts, the Bishop's death came as a great shock. His going forth to such a land, at his advanced age, was like the veteran leading the forlorn hope, and many thought he had set himself a task beyond his powers.

The Archbishop of Canterbury's words, written to Mrs. French, express the general feeling:—

"I feel the public loss is so great, and the thought of the Church is so strong, that I am only afraid lest I should seem to underrate the great grief and sympathy, which I feel, and all will feel, with you personally. But if we look away through the shadows as they environ us, what peace or reward can be imagined more beautiful and perfect than this faithful servant's? Strange that it should come just when he had buckled his armour on again, like a young man, when by right he should have been reposing. And how it will go to all hearts that his journey was crowned at Muscat, close to the last slumber-place of Henry Martyn. What a sign!"

We conclude in the words of the author:—

"Certainly Bishop French, so far as it was possible for one, himself in need of the redemption, strove to the uttermost to share the great work of his Master. His life was one long sacrifice; like the Apostle Paul, he was a man of one aim only, that aim was Jesus Christ, and even here on earth he had attained in good degree the apostolic ideal, always bearing about in his body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in his body; always rejoicing in suffering and ready to fill up that which was behind of the afflictions of Christ in his flesh for His body's sake, which is the Church. . . . And now—the wilderness all passed—his soul is with the Lord in Paradise, and there finds full refreshment, unbroken peace, and unimpeded access of enlightenment. His body lies fronting the dawn upon that Eastern shore, not merely resting, as one who loved him has suggested, but watching still. In death, as in his life, he is a sentinel and witness, claiming those barren regions for their one true King; waiting until the day-break, and the shadows flee away, waiting until the Sun of Righteousness arise with healing in His wings."

The Scripture-Subject Searching Almanack for 1896. By E. L. S. Marshall Brothers. 1d.

THE recurring season brings the annual supply of text calendars. Amongst them we have one from our old friend E. L. S., who for years past has searched the Scriptures diligently and given the result of her labours in Scripture-Subject Searching Almanacks. This year's is entitled "Six Fingers," and we cannot give it higher praise than to say that it is quite equal to its predecessors.

A Book of Varieties. By J. VAUGHAN-HUGHES, M.D. Operative Jewish Converts' Institution. 4s. 6d.

THIS well-printed, well-bound, and well-illustrated volume of anecdote and reflection, is likely to find a variety of readers. The veteran author has evidently travelled a great deal and with eyes and ears open.

We notice with much satisfaction that he received very favourable impressions of the Society's work in the Holy Land. On page 212 he says:—"I visited the schools, *within* the walls of the city, of the "London Society for promoting Christianity amongst the Jews." At the Boys' School I was asked by the head master to catechize them, which I did, and was greatly surprised with their intelligence and their pronunciation of the English language, especially when one reflects that these lads come from families where five different tongues are spoken."

The printing and binding are the work of the Operative Jewish Converts' Institution, and exhibit the usual excellence of the productions of that establishment.

BOOKS RECEIVED.

Frank and Esther: A Polish Jewish Romance, by the Rev. ALEX. LEVIE. London: Snow and Co.

The Holy Spirit: Declension of Religion and Fallacies of the xix. Century, by Rev. A. C. TRIS, Des Moines, Iowa.

How Readest Thou? Extracts, by JAMES VAN SOMMER. London: Curtis and Beamish.

The Office of a Priest, by JAMES GIRDLESTONE. London: Elliot Stock.

The Restoration of Israel: the Jews in Canaan, by the Rev. H. C. TATE, Des Moines, Iowa.



On Saturday, November 30, St. Andrew's Day, the Rev. J. B. Crichton-Ginsburg baptized nineteen members of the house of Israel at Ortakeny, Constantinople.

The name of the newly-appointed Secretary to the Irish Auxiliary was inadvertently mis-spelt in our last number—it should have been—the Rev. Ernest Henry Lewis-Crosby, B.D.

The "Arthur" Bed, given by Mrs. Hornby, ought to be added to our last month's list of Special Beds and Cots in the Jerusalem Hospital.

We much regret to report the death of Bishop Campbell, late Bishop of Bangor, a Vice-Patron of the Society; and also of the Venerable Archdeacon Clarke, Vicar of Christ Church, Southport, and an Honorary Life Governor of the Society.

Mrs. Paynter and Miss Dudin Brown have been elected Vice-Presidents of the Ladies' Union; Mrs. Ford Barclay, Miss Mac Innes, Mrs. Strong, and Mrs. Ernest Tritton, have been elected on the Committee; and Mrs. Whidborne has been appointed one of the Hon. Secretaries in place of Miss Sheppard resigned.

The Shrewsbury Palestine Exhibition resulted in the net proceeds of £91 13s. 8d. towards the Jerusalem Hospital Fund; and that at Southport furnished £268 12s. 7d. for the benefit of the same fund.

We much regret to record the death, on November 15, at Heidenilxen, near Breslau, in her 87th year, of Mrs. Goldinger, widow of the late Mr. A. P. Goldinger, who was a Missionary of the Society for 31 years, at Warsaw, Suwalki, Königsberg, Memel, and Breslau.

During Advent the Rev. Canon Garratt, M.A., of Ipswich, in connexion with the Norfolk and Norwich Association, delivered three sermons in Norwich Cathedral, the subjects being—1. The Jews before the Second Advent; 2. The Jews at the Second Advent; 3. The Jews after the Second Advent. He also preached three times in St. Giles' Church in that city.

The Rev. J. Mühlenbruch, who arrived at Smyrna on October 30, reports:—"The two Colporteurs and our old Jewish friends are very pleased to see me again in their midst for some time. I was most glad to find that the Colporteurs have been doing their duty in carrying on the work faithfully and conscientiously. The services are very well attended, and at the first Saturday service we counted 41 Jews."

On Sunday, November the 10th, the Rev. J. M. Eppstein had the happiness of admitting two sons of Abraham into the fold of the Good Shepherd, by the holy rite of baptism, at Trinity Church, Clifton. "These two men belong," says Mr. Eppstein, "to a better class, and have behaved most satisfactorily during their stay of over three months in the Wanderers' Home." Mr. Eppstein also says:—"May I ask you to correct a mistake on page 170, in the November number. There were *fourteen baptisms* at this station last year and *not six*."

There is in Cambridge an Undergraduates' Missionary Band which makes the Jews their special study. This band has suffered in the past on account of the fewness of its members,

but last term a movement was made to re-commence it on an entirely new basis which, we understand, turned out very successfully. All the vacancies were filled, and some good meetings were held. Each member had a Mission field, and was ready to speak upon his field whenever called upon to do so. We wish every blessing upon this effort.

The Anniversary of the Knaresboro' Association took place on Sunday and Monday, the 10th and 11th of November. On Sunday the sermons were preached by the Rev. Dr. Wall. On Monday a crowded meeting was held in the Town Hall, when a Lecture on "Village Life in Palestine" was delivered by Mr. G. Robinson Lees, F.R.G.S. The Lecture was illustrated by costumes and lime-light views of scenes in the Holy Land, and was listened to throughout with the most profound attention; as, indeed, it deserved to be. The offertories on both days amounted to £32.

The Lowestoft Anniversary was held on October 19, 20 and 21, the Rev. C. S. Painter and the Eastern Association Secretary being the deputation. A meeting in connection with the Beehive Association was held on the Saturday afternoon, at which Mr. Painter explained the importance of this effort to interest the young. There are already a number of Busy Bees at Lowestoft. It is to be hoped that many more will now join. On the Sunday sermons were preached in St. Margaret's, St John's, Christ Church, and at Gunton. There were good congregations, and the collections showed a distinct advance. On Monday afternoon there was a very successful Drawing-room Meeting, through the kindness of Dr. and Mrs. Bournes Walker. In the evening the Annual Meeting was held at the Y.M.C.A., when Mr. Painter gave a Lecture on the Society's work in Europe, illustrated by lime-light views. Mr. J. E. Fraser, the Honorary Local Secretary, is to be congratulated on the success of all his arrangements.

On October 22nd two very successful meetings were held at Great Yarmouth, through the kindness of the Rev. H. F. Freeman, of St. John's Church. The Vicar of Yarmouth (the Rev. J. E. Rogers), took the chair. The Rev. C. S. Painter and Mr. Norollah were the Deputation.

A very valuable Convention was held at Norwich during the week October 28th to November 2nd. On the Missionary Day, the Rev. J. M. Eppstein was privileged to bring the claims of the Jews forward. Very much interest was stirred up by his two addresses. On Sunday, November 3rd, he preached to large congregations at St. Martin-at-Oak Church.

Two largely-attended meetings were held at Harrogate on Monday, November 26th. One was an afternoon Drawing-room Meeting, held on the kind invitation of Sir Matthew and Lady Dodsworth, at their beautiful residence, "The Cedars." The other, a Public Meeting, in the evening, at the Church Institute. Mr. Robinson Lees, F.R.G.S., lectured on both occasions, illustrating his most interesting and instructive lectures with costumes and lime-light views of village life in Palestine. The chair at the afternoon meeting was taken by Sir Matthew Dodsworth, Bart.; at the evening meeting by Rev. R. W. Fawkes, Vicar of Christ Church, Harrogate. The greatest praise is due to the indefatigable local hon. secretary, Miss Maynard, for the admirable manner in which the meetings were organized.

We are pleased to see that the work of the Pilgrim Mission, Basle, continues to prosper and to expand, and that the blessing of the Lord rests upon it. The Institution at St. Chrischona is full. Seventy-two young men are being taught the Word of God and

instructed in various branches of useful knowledge, thus preparing themselves to serve the Master in such spheres as He may appoint them. The majority of students are Swiss or German; last year, however, there are seven Russians and two Italians amongst the number. We trust they may be the means of spreading the light and knowledge of our Lord Jesus Christ amongst their countrymen when they return to their own land. Sixteen brethren have left during the year. Most of them are at work in different spheres as pastors, evangelists, city missionaries, etc. Two are studying English, with the view of joining the China Inland Mission.

A Lecture, entitled "Persia: its scenery, its people, and its Missions," and illustrated with lime-light views, was given in Oxford, on November 4th, by Mr. Norollah, in aid of the funds for the "Oxford" Bed in the Jerusalem Mission Hospital. The chair was taken by the Rev. W. Wynne Willson, M.A., Rector of Church Hanborough, who, in his opening remarks, gave some interesting details respecting the work in the Hospital, and appealed for further help towards the erection of the New Hospital. At the close of the lecture, Sir Henry Acland, in the course of a few remarks, said that he could not refrain from bearing his testimony to the greatness of the work which was being carried on by Missionaries on the religious side, and which was to be, and which would be done on the medical side also by the alleviation of the suffering, the sorrow, the pain, and the misery which unhealthy dwellings, the wretched lives, and worse food entailed upon a large number of their fellow-subjects in India, Burmah, and elsewhere, who in their jungles or on their frozen hills were in such a condition that he could not exaggerate the physical evils to which they were subjected. He heartily wished that one of the results of the progress of physical science in Oxford would be the training up some of the best trained physicians which the country could produce to share in this vast magnificent philanthropic work. Oxford should be able, and he hoped, would send out physicians to join the Missionaries in doing the work which could only be done fully by the two parties working unitedly together. He concluded by proposing a vote of thanks to the chairman, to the Persian Missionary, Mirza Norollah, and to Mr. Ryman Hall, for this happy and affecting meeting. A vote of thanks was proposed by the Rev. W. Wynne Willson to Sir Henry Acland.

The Rev. F. L. Denman records encouraging incidents in his intercourse with individuals, and amongst them the following:—"A Jewess, whom I have been visiting for a very long time now, seemed distinctly changed. At first, that afternoon, she said she had always been taught that God forgives us when we pray, and that if we do good in this world we shall reach Heaven. I explained to her the way of salvation, using Ezek. xviii. 4 and Levit. xvii. 11, concluding with Isa. liii. 10, and dwelling specially on the word 'soul,' as occurring in each context. Her husband then came in, and after some desultory talk, she interrupted him, saying, 'Have you heard what he says about the Day of Atonement?' I explained again to the husband, who said, 'Well, you know, as I have told you before, I shall never change my religion; I must take my chance.' I replied, 'You are like a blind man walking towards a precipice; I tell you what is before you, and you say, 'I must take my chance.' Before I left he seemed much more convinced of the truth of what I told him. Some time ago I gave him a tract called, 'I must take my chance.' His wife told me that it made him very serious. Before I left I had a quiet talk with his wife, reading to her some very beautiful poetry about the love of Christ. She

said she would like to have a copy of the words, which I gladly gave her, with a prayer that the lines might draw her to that rest and peace which she has not though she wants. The same afternoon another Jew, whom I have known about two years, asked me most enquiring questions touching his eternal welfare. I was delighted to be able to satisfy his mind. We turned to Malachi i., which seemed to throw light on the Divinity of our Lord, and he certainly saw what I said was to be found about Him in verses 8 and 9.

"The Jewish holidays have afforded me many opportunities, even in the Synagogues, of speaking to Jews; and the happy conclusion I have come to is that Jews are not satisfied with Judaism. Many are becoming infidels, but many are honestly enquiring after truth."

The Rev. A. Bernstein writes:—"One day, on coming out of the Mission Hall, I met a well-dressed Jew, who appeared to be an official of the Synagogue. He asked, pretending ignorance, what the building was, and what was being done to the many Jews who went there. I replied that it was a Mission Dispensary, belonging to the London Jews' Society, the oldest Society in England of the kind, and the greatest friend of the Jews, where medicine is given gratis to the poor sick, and where the Word of God is preached to them as a remedy for the soul. At

first he was a little surprised at my answer, and showed opposition. He quoted the words of our Saviour, St. John iv., 'God is a spirit and they that worship Him must worship Him in spirit and in truth,' and 'Salvation is of the Jews,' from which he argued that our Lord came to confirm Judaism in a purified form. I, on the other hand, took occasion to show him, from this allusion to the woman of Samaria, that the condition of the poor Jews and Jewesses are about the same now as it was with her, that they are as sheep without a shepherd. He then became confidential, and told me that he was himself visiting prisons. I invited him to come and work with us for the common welfare of the Jews. He shook hands with me, and we parted in a friendly manner."

USED FOREIGN STAMPS.

Our friends can help the Society by sending Used Foreign Stamps (especially obsolete issues), and also old English stamps, especially the red ½d., red 1d., and blue 2d. These will be sold in aid of the Funds of the Society.

The Editor is not necessarily responsible for opinions expressed in signed Articles, in Articles marked "Communicated," or in the Correspondence.

ANNIVERSARIES OF AUXILIARY ASSOCIATIONS, &c.

METROPOLITAN DISTRICT.

Rev. W. W. POMEROY, M.A., 40, Denning Road, Hampstead, N.W.

Date.	Place.	Serm. or Mtg.	Collections.	Date.	Place.	Serm. or Mtg.	Collections.
1895.	Herts.			Nov. 16	Highbury, St. August.	M	None.
Aug. 13	William	SS	1 18 9	17	Onslow Square, St. Paul	SSS	64 7 11
Oct. 13	Huckland-Chipping	SSS	0 13 8				
14	Do.	MM	0 11 6				
	MIDDLESEX.						
Nov. 10	Hampstead, St. John	SS	19 11 0	Oct. 17	Streatham	M	2 8 0
16	Cricklewood	SS	None.	20	Wandsworth, St. Stephen	SM	8 5 3
	West Kensington	M	1 3 6	31	Wimbledon	M	5 18 0
				Nov. 11	Norwood, St. Paul ..	M	10 10 0

NORTHERN DISTRICT.

Secretary.—Rev. F. HAWSON WALL, LL.D., 17, Bootham Terrace, York.

1895.	DURHAM.			Oct. 13	York, Clifton	SS	3 8 6
April 12	Durham, St. Nicholas	SS	10 7 7		Do. St. Saviour	SS	2 9 0
	Eaglescliffe	S	1 18 8		Do. St. Martin	SS	2 8 6
	Beaumaris	S	0 8 6		Do. St. Cuthbert ..	S	2 3 1
Aug. 11	Winston	S	0 16 7		Do.	MM	9 19 7
	NORTHUMBRLD.			Nov. 3	Great Benham	SSS	15 10 0
April 12	St. John Lee	S	1 2 8	10	Knareborough, Parish Church	SS	7 14 0
	YORKSHIRE.				Do.	M	24 7 8
Oct. 13	York, St. Paul	SS	14 0 1	17	Wadale	SSS	4 0 6
	Do. St. Helen	SS	10 2 0	24	Greasborough	SSS	2 16 9
	Do. St. Michael-le-Helfry	SSS	2 18 9	25	Harrogate	MM	8 4 9

EASTERN DISTRICT.

Secretary.—Rev. J. STROMMONT BELL, M.A., 1, Stanley Avenue, Thorpe Road, Norwich.

1895.	NORFOLK.			Nov. 17	Rackheath	S	1 0 0
Nov. 1	Norwich Convention	MM	6 17 4	17 & 18	Ringland	SSM	1 17 6
3	Norwich, St. Martin	SSS	8 6 6	19	Taverham	M	0 11 7
	St. Oak			20	Horsford	M	0 12 4
3 & 4	Bawburgh	SSM	7 16 4	21	Whitwell	M	0 18 1
5	Norwich, St. Giles	M	1 0 0	24	Upton	SS	0 13 0
	Tibbenham	M	1 8 0	25	Humbington	S	0 13 0
6	Bawburgh	S	1 6 1	27	Ingham	M	0 12 7
	Banham	M	0 13 9	28	Tunstead	M	0 7 6
7	Riddlesworth	M	0 16 8	29	Fakenham	S	0 15 0
8	Larling	M	1 6 6		SUFFOLK.		
10	Middleton	SSS	1 13 3	24	Saxmundham	SS	3 9 8
	Thorpe, St. Andrew	SS	7 8 0		Benhall	SS	0 16 8
17	Thetford, St. Peter	SS	1 10 0		Aldeburgh	SS	4 0 0
	Horsford	SS	1 0 1				
	Horsham, St. Faith	SS	0 18 2				

NORTH-WESTERN DISTRICT.

Secretary.—Rev. S. SCHON, 25, Cavendish Road, Blundellsands, Liverpool.

1895.	CHEESHIRE.			Sept. 29	Bolton, St. Paul	SS	7 8 0
Sept. 8	Chester, All Saints	SSM	5 16 1	Oct. 11	Southport, Christ Ch.	M	5 16 1
16 & 17	Do.	MM	3 16 7	20	Do.	M	5 16 1
Oct. 8	Do.	M	0 15 3	21	Manchester, St. Saviour	M	2 0 3
20	Sale, St. Anne	SSS	12 18 4	22	Do. Christ Church, Salford	M	1 1 4
	LANCASHIRE.				Liverpool (Beehive Box Opening)	M	61 0 0
Sept. 9	Liverpool, St. Elias, Toxteth	M	None.	27	Blackburn, Langho ..	S	6 16 2
13	Do. Y.M.C.A.	M	None.		Do. St. Mary	S	4 0 0
29	Manchester, St. Catherine, Cheetham Hill	SSS	12 16 7		Do. St. Matthew ..	S	9 5 8

SOUTH-EASTERN DISTRICT.

Secretary.—Rev. C. S. PAINTER, M.A., 30, Lansdowne-road, Croydon.

1895.	HANTS.			Nov. 16	SURREY.		
Nov. 3	East Tisted	SS	3 9 2	11	Englefield Green ..	SSS	4 10 10
24	East Stratton	SS	3 0 0		Do.	M	1 7 8
	KENT.				SUSSEX.		
17	Chislehurst, Christ Ch.	SS	17 3 6	April 12	Eastbourne, St. Saviour	S	5 5 0
24	Ulccombe	SS	1 16 9	Nov. 10	Hailsham	SS	4 19 3

SOUTH-WESTERN DISTRICT.

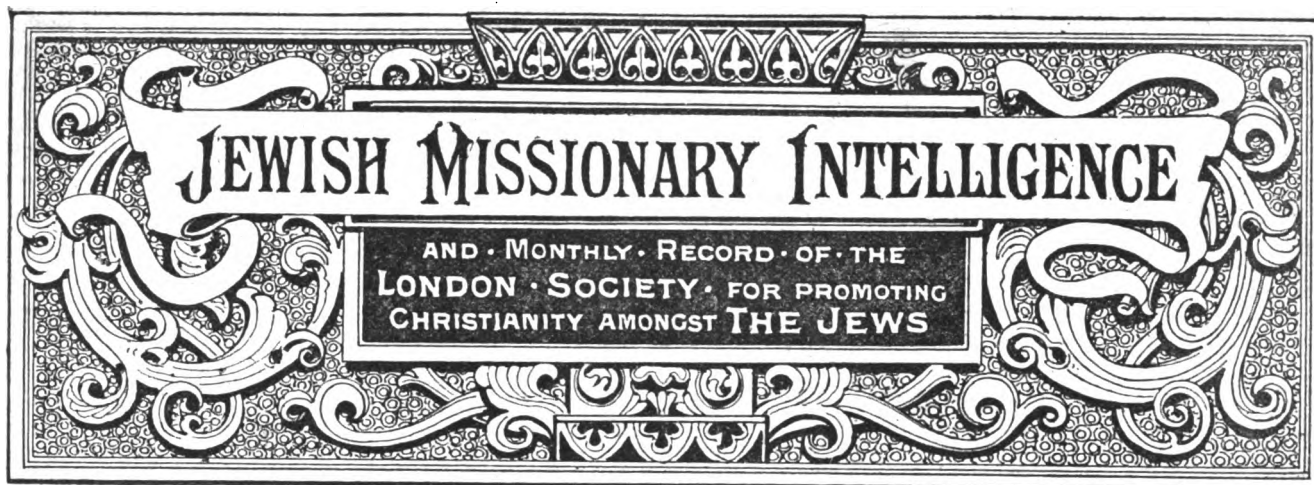
Secretary.—Rev. H. H. ASHLEY NASH, M.A., 20, Slon Hill, Clifton, Bristol.

1895.	BERKSHIRE.			May 26	Bristol, St. John Baptist	SS	0 13 6
Jan. 28	Reading, St. Lawrence	SS	2 0 10		Do. Christ Church, Barton Hill	SS	0 12 0
	DEVONSHIRE.				Do. St. Silas	S	0 10 6
Oct. 13	Kelly	SS	3 12 0		Clifton	MM	13 17 11
14	Do.	M	0 12 0		Do. St. James	S	9 19 9
24	Thrushington	SSS	2 13 0		Do. Emmanuel	SSS	32 3 10
Nov. 3	Totnes	SSS	4 15 0		Do. Christ Church	SSS	12 19 11
4	Do.	M	1 2 0		Do. Parish Church	SSS	14 4 0
6	Brixham	M	0 6 0		Long Ashton	SSS	5 12 0
7	Paignton	M	0 13 0	July 14	Woodchester	SS	2 10 1
20	Uppottery	M	1 8 0		Do.	M	4 6
	DORSETSHIRE.			Oct. 20	Amberley	SS	9 18 4
Aug. 25	Dorchester, All Saints	SS	7 15 7	21	Do.	M	2 12 7
	Do. St. Peter	SS	6 7 3	Nov. 18	Bristol, St. Werbergha	M	0 12 0
Sept. 1	Kimmeridge	SS	6 7 3		OXFORDSHIRE.		
23	Dorchester	MM	23 0 0	Mar. 31	Church Hanborough	SS	1 14 0
Nov. 27	Wareham	M	2 1 6		Do.	M	1 7 0
28	Wantage	M	1 13 1	April 12	Thame	SSS	2 17 2
29	Shaftesbury	M	0 11 6	21	Do.	S	0 16 1
	GLOUCESTER.			Nov. 3	Oxford, St. Clement	S	None.
Mar. 25	Gloucester	M	2 17 6		Do. Jesus College ..	MM	None.
31	Bristol, St. Matthew, Moorfield	SS	2 0 0		SOMERSETSHIRE.		
April 12	Gloucester, St. Nicholas	SS	2 2 3	April 24	Keynsham	SSM	5 0 0
	Do. Mariners Church	SS	1 3 0	June 16	Wenlock-super-Mare, Holy Trinity	SS	25 2 8
	Do. St. Michael & St. Aldate	SS	2 8 10	Nov. 17	Do. Christ Church ..	SS	17 10 10
	Do. St. Mary-le-Crypt	SS	2 11 7	Nov. 14	Hinton Blewitt	MM	8 7 5
	Do. St. James	SSM	3 15 0	24	Cucklington	SS	0 14 6
May 26	Bristol, St. Luke, Barton Hill	SS	1 7 9		Stoke Trister	SS	2 6 3
	Do. Blind Asylum ..	SS	3 8 0		Hayford	SM	1 4 9
	Do. St. Peter	SS	1 19 7		WILTSHIRE.		
	Do. Temple	SS	4 1 0	Mar. 31	Devizes	SS	3 14 8
					Froxford	SS	0 12 4
				Nov. 26	Wilton	M	1 18 0

MIDLAND DISTRICT.

Secretary.—Rev. C. RUMFITT, LL.D., 7, Braithwaite Road, Sparkbrook, Birmingham.

1895.	BEDFORDSHIRE.			Aug. 4	LINCOLNSHIRE.		
Aug. 19	Luton	SSS	6 5 9		Fulstow	SS	1 7 4
	DERBYSHIRE.				STAFFORDSHIRE.		
Oct. 13	Matlock Bath	SS	2 10 0	Nov. 21	Brown Edge	SSS	3 10 2
Nov. 21	Chapel-le-Prith	SS	2 16 0	24	Do.	M	0 8 6
	HEREFORDSHIRE.				WARWICKSHIRE.		
Mar. 3	Hereford, St. Peter ..	SS	6 15 2	17	Arrow	SS	2 12 4
Nov. 5	Do. do.	SS	3 18 6		Salford Priors	SS	2 7 2
6	Do. St. James	S	None.		WORCESTER-SHIRE.		
	Do.	M	3 18 3		Worcester, St. Nicholas	SSS	7 5 9
	Do.	M	1 17 11		Do. St. Swithin	SS	6 0 6
	Do.	M	3 1 0		Do. St. Michael	SS	6 8 0
	LEICESTERSHIRE.				Do.	MM	6 2 6
24	Nether Broughton ..	SS	2 0 0				



FEBRUARY, 1896.

BY THE WAY.

WE are most thankful to state that we continue to receive good news from the Society's Missionaries in Palestine and Syria. Almighty God has graciously answered our prayers for the safety and protection of His servants, during the troublous state of things in the East.

We are now getting within measurable distance of the close of the present financial year, on March 31st, and are becoming proportionately anxious as to the Income which will be placed at the disposal of the Society. The Committee are grateful for the kind response to the Appeal made in the last two months' numbers; and, on December 31st, the total receipts for the nine months were above the average, though falling considerably below the amount received up to the corresponding date of the previous year, owing to the Special Appeal made at that time. As the Committee are anxious to *sustain the Income at the high level* reached last year, in order to meet the growing exigencies of the work, they earnestly appeal for further generous contributions.

Interest in the Society's Missionaries, we are sure, might be increased by an extended circulation of this monthly magazine, *The Jewish Missionary Intelligence*. We are constantly receiving letters expressing an appreciation of its contents—articles, Missionary information and illustrations. By a little effort on the part of our friends, its existence might be more widely known; and, from an increased circulation of the same, a larger support would accrue to the Society: and, moreover, the cost is so trifling, that many who now receive it *gratis*, may perhaps be willing to pay for it.

The Rev. C. H. Titterton, M.A., Curate of Holy Trinity, Richmond, has been appointed to the Warsaw Mission, and will take up the work there in April. Mr. Titterton was Senior Hebrew Prizeman at Edinburgh University in 1888, and Vans Dunlop Scholar in Semitic Languages, 1890.

We deeply regret to record the death, on January 10th, of the Archbishop of Armagh (Dr. Gregg), Primate of All Ireland, and a Vice-Patron of the Society. He succeeded Dr. Knox only two years ago.

In our last number we announced that the Rev. J. B. Crichton-Ginsburg, of Constantinople, had baptized nineteen enquirers on St. Andrew's Day. Four others (making twenty-three in all) were to have been admitted to the same ordinance on the following morning, Advent Sunday, but Mr. Ginsburg was taken very seriously ill the same evening. We are thankful to say that he is slightly better. The four remaining catechumens were baptized by the Rev. Canon Curtis, at the Memorial Church, Pera, on December 13th.

The *Spectator*, in a recent number, referred to the extraordinary hatred of the Jews, which is developing into a passion both in Germany and Austria, and which was fully expressed in two speeches in the Austrian Reichsrath. "In one of them, Dr. Lueger, who, it must be remembered, was elected Lord Mayor of Vienna by a two-thirds majority, declared that the property of the Jews did not rightfully belong to them, but had been stolen from the people, and should be confiscated by the State, and then redistributed. If the present system continued, all the wealth of Europe would soon

belong to the Rothschilds, while not only the great landlords, but the very peasants, were in Jewish hands. Herr Schneider, in the same debate, went further, declaring that the Jews were a curse to the land which they 'unjustifiably' inhabited, and demanding in so many words their expulsion from Austro-Hungary,—a demand in which he is supported, it is said, by rapidly increasing associations all over the Empire. It is very doubtful whether, if the Russians, Germans, Hungarians, and Austrians were appealed to by plebiscite, they would tolerate the Jews, or whether, when they expelled them, they would suffer them to remove or sell their property. There is a growing feeling of this kind in France also, and even in London the agitation against 'pauper aliens' is chiefly supported by hatred of the Jews. We know of no clearer proof that, whatever the merits of democracy, its creed is not a religion of love. Jews everywhere are guests."

* *

The Italian forces in Abyssinia met with a very serious reverse at Ambalayi, in November, and were compelled to make a retreat. The Rasas effected a junction of their armies, and the Italian position was for a time very critical.

* *

The international gathering of the Students' Volunteer Missionary Union at Liverpool last month appears to have been an unqualified success. As many as one thousand delegates were there, from, it is said, twenty-four countries, and belonging to forty different denominations. Several Missionary Societies were represented, and amongst them our own Society, in whose behalf the Rev. S. Schor, Association Secretary at Liverpool, attended. Such a meeting has hitherto been unknown on this side of the Atlantic.

This movement originated in America a few years ago, and has been spreading in our own country since 1892. It has made rapid progress. Each member declares his readiness to go to the Mission-field by signing the following declaration: "It is my purpose, if God permit, to become a foreign Missionary."

The opening Meeting of the Conference took place in the Y.M.C.A. Rooms, on the first evening of the year, and was presided over by the Bishop of Liverpool. During the days that followed the Missionary subject was discussed from many points of view, in Bible readings, and sectional meetings. The watchword of the Union, and its object, is "the Evangelization of the world in this generation." This is a grand ideal, and we can only hope that the Spirit of might and of power will rest upon its members, and that the Conference may have been productive of great and lasting results.

THE NEW MISSION HOSPITAL, JERUSALEM.

WE are pleased to state that the reports of progress with the building works continue to be satisfactory. Mr. S. Wiseman writes on December 23:—

"The double roof of Ward No. 3 is completed, that is, the iron girders with their vaulting and the tiled roof on the top. The roofing of Ward No. 4, with iron girders and vaulting, was finished last Saturday, and arrangements are being made for the tiled roof over it. The brick linings of the interior walls, and the parapets of the Administration Block, are also completed, and the flagging of the roofs is going on. The flagging of all the roofs of the Out-patients' Block and the parapet is finished, and only a few square metres of pointing between the crevices of the stone flags over the Waiting-room are being done to-day; most of the interior brick-lining has been done."

As during the rainy days no out-door work can be done, the plastering and floors will be proceeded with, and it is hoped to complete the New Hospital by October next.

The Hospital Building Fund amounted to £9,145 on December 31, of which £7,606 has been already expended. Nearly £1,500 is required to finish the building. The Committee now confidently appeal to the supporters of the Society and to the friends of Medical Missions generally, for further donations to the fund; so that the Hospital may be completed and started entirely free from debt.

THE RESTORATION OF ISRAEL.

WE offer our sincere sympathy to our old friend, the Rev. A. C. Tris, in the heavy bereavement which has fallen upon him by the death of his wife; and regret to find him saying that this is the last Tract he ever expects to write. He has written a great many in his time, and they are all interesting and instructive. The one before us* is in vindication of the literal interpretation of the prophecies concerning the future of the Jews. As may be expected, he has a large array of texts to marshal in favour of his argument.

His concluding exhortations are so apposite that we reproduce them. To his brethren in the ministry he says:—

"The topic treated on in the preceding pages is a topic worthy of our consideration.—It is of the greatest importance at the present time;—It is producing to the lover of Israel untold blessings. (Ps. cxxii. 6, 'Pray for the peace of Jerusalem, *they shall prosper that love thee.*') It opens up the ancient treasures of prophecies;—It gives a view of old and new things;—It leads us into the chambers of delight, where the Holy Spirit will teach His Servants, and will reveal: 'the hidden wisdom' (Dan. xii. 4) promised to them, yea, it causes us: To

* The Restoration of Israel, By the Rev. A. C. Tris.

study better, to preach better, and to pray more fervently, than ever before;—The command of our Lord is: Luke xxiv. 47, '*Beginning at Jerusalem,*' and in the city of the great King we have to end, and is the *radius of the circle* in which we ought to labour, and having these thoughts, we will do the work which the Master did, '*In saving the lost sheep of the house of Israel.*' (Matt. x. 6) and our delight will be in establishing missions for Jews and Gentiles. The General Assembly of the Church of Scotland in 1840, resolved unanimously: 'THAT THE CAUSE OF ISRAEL SHOULD FROM THAT TIME FORM ONE OF THE GREAT MISSIONARY SCHEMES OF THAT CHURCH, and the blessings from on high followed upon their undertaking. The Lord owned that labour of love.—We also rejoice in the fact: That although *we nearly laboured alone* from 1864 to 1876, in the Jewish mission-field in New York City, now nearly ten missions to the Jews are established. Also missions in Philadelphia, Chicago and other cities for Israel, have been founded. *To God be the glory!*

"May, we ask you, Brethren, as in the sight of God: Are the Jews remembered, in your preaching, and prayers, in your contributions and support?—Is this your continual aim and delight?—or, *is the Jewish Mission cause forgotten?*"

To teachers in Sunday-schools he addresses the following questions:—

"Do you remember in the prayers of your Sabbath-school, the spiritual wants and needs of so many of the exiled and persecuted children of Abraham, and of the Jews amongst us? Do you often speak of them to your youthful scholars, as being the children of the Patriarchs, Priests and Prophets, and of the witnesses placed before us, to testify: That the Bible is true and is the word of God of Abraham, Isaac and Jacob? Do you impress upon their minds; That Jesus, our Master is THE JEW OF NAZARETH, one of that same race now so shamefully forgotten, and neglected? Let us continually remember the words of our Lord: 'Verily, I say unto you, inasmuch as you have done it unto one of the least of these My brethren, ye have done it unto Me.' (Matthew xxv. 40.)"

Mr. Tris next remarks about Meetings:—

"Is it not a common oversight of those who attend Missionary and common prayer-meetings, to seek the spiritual welfare of the foreign heathen nations, to ask spiritual gifts for the labourers in those fields, and never to bring ONE PETITION, ONE REQUEST before the Triune God in behalf of His yet 'beloved people for the fathers' sake;' Indeed, Israel, 'the Jews,' are by many entirely forgotten in their private, family, and social prayers,—and! O how *incongruous* it must be in the eyes of Him, '*who wept over Jerusalem*' to hear only the prayers for those nations, whom we have never seen and to send to them the bread of life; and to keep it back from our neighbour-citizens, the Jews, who did give us that bread of life; yea, never to speak *personally* to them in regard to their souls, although we transact business with them."



THE FEAST OF PURIM.

PURIM is an old Persian word, and signifies "Lots," and is the feast which commemorates the deliverance of the Jews in Persia from the plot of Haman for their entire extirpation. It is, like the feast of the Dedication of the Temple, of post-Biblical origin. It was instituted by Esther and Mordecai on their own authority,

but the Rabbis say that Esther corresponded with the Sanhedrin in Jerusalem and received their sanction.

Purim falls on the fourteenth day of the month Adar, the last month of the Jewish year (corresponding with our February). On the previous day all the Jews fast. This is called the "Fast of Esther," and although work is not prohibited, yet it is considered unlucky to do any work except what is necessary for the feast. Jewish women are very busy, in spite of the fast, in preparing choice dishes for the next day, and especially certain little cakes, called "krapplech" fritters, and also cakes in the form of a triangle called "Hamantashen," which are delightful morsels both to young and old. The feast is prepared bountifully on a large scale so as to give every form of merriment and real happiness. It is a feast of generous almsgiving and every one is expected to give. In olden times every Jew used to send a half shekel to Jerusalem or to the pilgrims in the Holy Land generally. Gifts to the poor were sent early in the



"EVERY ONE IS EXPECTED TO GIVE."

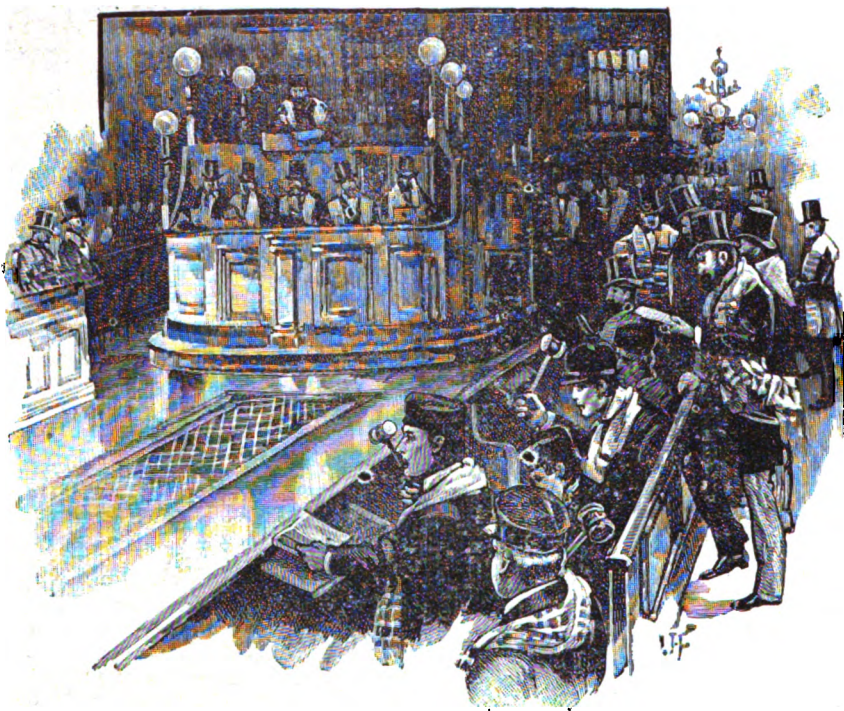
morning, in order that they might be able to prepare for the feast in the evening. And if there were no poor at the time, the money was kept until there were some. The poor also made presents to each other. This custom still prevails with undiminished generosity. The box of R. Mayer Baal Nes (Halukah box for Palestine) receives ample contributions, and the poor people reap a rich harvest at this feast. A newspaper reported last year that in Galicia a hundred thousand Jews were helped by their brethren at the feast of Purim. Would that English people kept "Guy Fawkes' Day" in a similar manner!

In the evening of the "Fast of Esther" the synagogues are illuminated with candles. After the usual service the minister offers three benedictions. The first for the command to read the Megilah, the second for the miraculous intervention which God manifested in those days to their fathers, the third for the preservation of the Jews to the present time. Then the Megilah (or parchment containing the book of Esther) is unrolled and spread out as a letter, and read before the people in an intoning voice, different to that in

which the law or the prophets are read. It is incumbent upon women and children to be present and to give an attentive hearing. In fact, this is the only occasion when women and children are admitted into the congregation of men. When the reader utters the word Haman, the people call out "Yimach Shemo," (Let his name be blotted out," or, "The name of the wicked shall rot" (Prov. x. 7)) or "Arur Haman," (Cursed be Haman.) His wife Zeres and his ten sons meet the same fate. Formerly his name was written on a stone, and the Jews used to beat so long upon it till it was blotted out. Now they beat with hammers on the benches and stamp with their feet. But when the name of Mordecai or Esther are uttered,

they shout "Baruch Mordecai, Bruchah Esther." (Blessed be Mordecai, blessed be Esther.) "Beruchim col Israel" (Blessed be all Israel.) It is a service which perhaps more than any other stirs up Jewish patriotism to the highest pitch. The book of Esther is translated to the women and children, and is actually on that feast dramatically presented before their eyes, in order that they may retain a solemn and abiding impression of the greatness of God's love towards Israel. The discovery by Mordecai of the plot to assassinate Ahasuerus is explained to the children from his being able to understand seventy languages. His unbending attitude towards Haman, and his continual sitting at the gate of Esther's palace to communicate with her, as well as Esther's

wisdom and piety, are calculated to impress the minds of the young with pictures never to be forgotten. And as the record proceeds to tell what passed that memorable night, of the sleeplessness of Ahasuerus, who called for the chronicles of his kingdom to be read to him, and of that other night in which Haman prepared the gallows for the Jews, and of the morning of



"LET HIS NAME BE BLOTTED OUT."

his discomfiture and of their deliverance, the feelings of the people are roused to the highest enthusiasm, to which the minister gives vent by shouting "the Jews had light, and gladness, and joy, and honour" (Esther viii. 16). Undoubtedly this feast is of great import in the Kingdom of God. If the pious Jews should consider this more earnestly, and give less attention to the Rabbinical command to get so drunk on that day as not to know the difference between "cursed be Haman" and "blessed be Mordecai," they would find that Haman, the Amalekite, was a type of all the enemies of the Jews

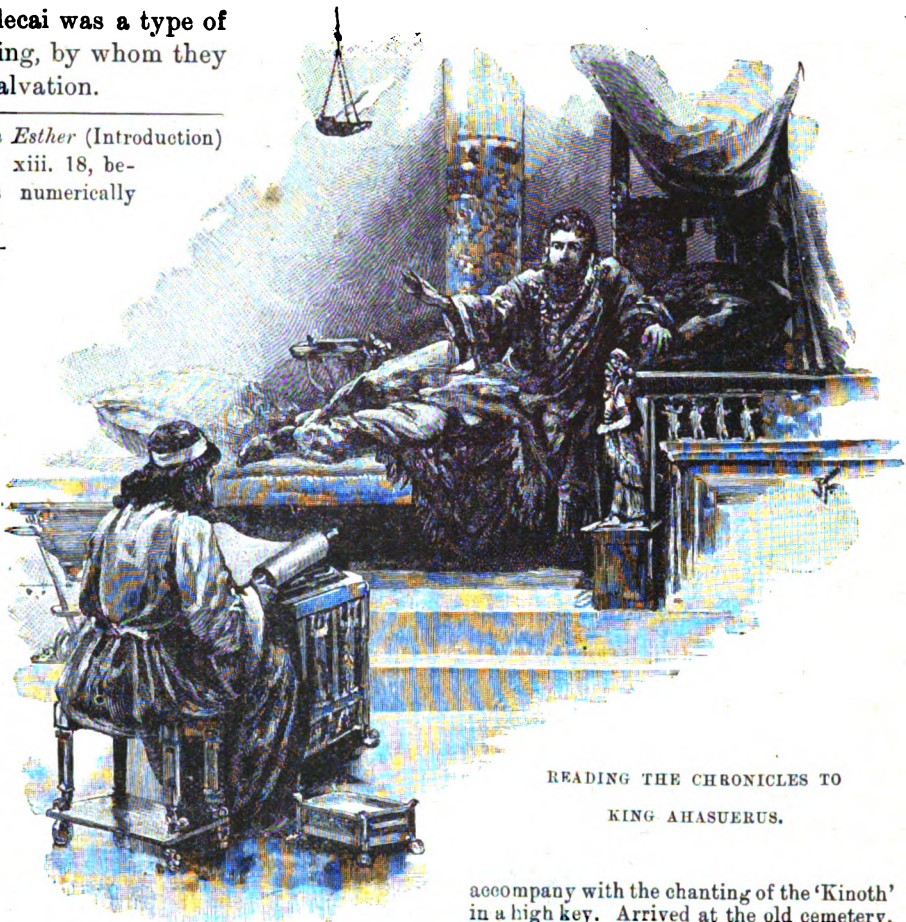
as well as of Antichrist,* and Mordecai was a type of the Messiah, the Intercessor and King, by whom they will be saved with an everlasting salvation.

*See Professor Cassel's *Commentary on Esther* (Introduction) who says that Haman is meant in Rev. xiii. 18, because *המין הרשע* Haman the wicked, is numerically 666.

THE BURIAL OF THE GENIZA AT MOGADOR.

In the *Jewish Missionary Intelligence* for December, 1892, we gave an account of a very peculiar Jewish rite in Jerusalem, namely the taking out of the "Geniza," or the Burial of old Pentateuch scrolls and Jewish Books. This custom is also practised in other countries to-day, and is not merely an ancient practice as some appear to think, as will be seen from the following contribution by a writer to the *Jewish Chronicle* :—

"I believe that in the Bevis Marks Synagogue there is a box reserved somewhere for the reception of any tattered Hebrew books which the congregants have no further need of. They are kept until such time as they are buried or disposed of in a manner which does not have any risk of their falling into irreverent hands. But in Mogador, a burial procession actually takes place once a year, the burden being a canvas bag containing all the old books or fragments of books, stray pages or scraps of them, Tephillin, &c., which an individual who annually devotes himself to this pious task has been able to collect during the two or three weeks previous of the day of interment. And the day on which the procession is held has been fittingly chosen to be the Ninth of Ab. And nowhere is this day more characterised by signs of woe and mourning than in Morocco, where Jewesses, whether rightly or wrongly, associate their personal losses with the national bereavement, and revive the memory of their departed relations with a series of wailings and lamentations, at all times most deplorable to see, but especially so on this occasion. I shall one day give the readers of the *Jewish Chronicle* a more detailed account of the pitiful sights to be seen at the Jewish Cemetery in Mogador on this day, and also—strange contrast!—of the merry fair that is held within the Mellah. But for the present purpose, it has been necessary to make this passing reference in order to explain that, with a view to being in good time on the scene of action, and so meet the brisk demand of the purchasers of all sexes who crowd at the Jewish quarter to buy fancy toys and soaps and scent for their children, among whom may be seen groups of non-Jewish ladies and gentlemen who take a walk through the fair in wondering curiosity at the sights before them, so little in keeping with the spectacle outside the town—the shopkeepers have to be up with the dawn so as to get through the long service and be at their posts at the commencement of the fair. To do this the burial of the 'Geniza' (from the root-word *כנן*, to cover up, to hide) affords them the required opportunity. By the time the gate are opened, a thick mass of worshippers pushes through the entrance, the "Geniza" preceding them, which they



READING THE CHRONICLES TO
KING AHASUERUS.

accompany with the chanting of the 'Kinot' in a high key. Arrived at the old cemetery, close to the seashore, they break open the large earthenware jars, buried underground for that purpose, and therein deposit the sacred remnants. This done, the jars are re-covered, and the prayer service is proceeded with, on the spot. It is usual for the Sheik of the community to act as Reader on this occasion. To hear, in the early morning, this throng of Jews chanting the prayers in doleful tones, on a spot tenanted by so many silent souls, close to the seashore, with, perhaps, the howling wind raging (a constantly prevailing element in Mogador), intermixed now and then by the echoing cries of woe from the women mourners on the opposite side of the ground, one cannot but feel as though the funeral were a real one. The result, it may be imagined, is melancholy in the extreme, nay, it is heartrending, and when once the service is over we are only too glad to clear away from the spot, following the dispersing crowds into the Mellah, where we soon become spectators of the merry fancy fair, and where we succeed in casting off, in a measure at least, the sad impression of the scene previously witnessed."

ST. JOHN'S, PADDINGTON.

A Course of Sermons on "The Jewish Story" will be preached on the Friday afternoons in Lent, at 5 o'clock, by the kind permission of the Rev. Gilbert Karney, M.A., as follows :—

- Feb. 21. The Jews—From the call of Abraham to the reign of Solomon. V. n. Archdeacon Sinclair, D.D.
- " 28. The Jews—From the reign of Solomon to the days of Christ. Rev. Canon Girdlestone, M.A., Incumbent of St. John's, Hampstead.
- Mar. 6. The Jews—From days of Christ to the Middle Ages. The Rev. S. L. Dixon, A.K.C., Incumbent of Park Chapel, Chelsea.
- " 13. The Jews—From the Middle Ages to present day. Rev. J. Seaver, B.D., St. John's, Holloway.
- " 20. The Restoration of the Jews. The Rev. C. H. Banning, M.A., Vicar of Christ Church, Highbury.
- " 27. Salvation is of the Jews. Rev. W. Ayerst, M.A., Principal of Ayerst Hall, Cambridge.



THE HAGUE, AMSTERDAM AND ROTTERDAM.

The Rev. A. C. Adler reports for the last quarter of 1895:—

"In September, I paid a Missionary visit to the Hague, my primary object being to take the necessary steps for re-commencing our special services for Jews and Christians, which had previously been so successful. In the second place, my time was occupied with seeing converts who have settled at the Hague, but who stand in need of spiritual care and supervision. I am most thankful to say that some of them gave me much satisfaction and encouragement, by their walking in the presence and fear of the Lord. I also found access to the house of a Jewish teacher, who received me very kindly, and we conversed for some time on religious subjects. The teacher accepted my tract, 'The Messiah as a Prophet.'

"The Special Service on the Eve of the Day of Atonement was again a perfect success. The number of hearers, Jewish and Christian, was surprising, there being literally no sitting or standing room. My text was Zechariah xiii. 1, and I spoke of forgiveness of sins through the death of Jesus Christ. I believe that God blessed this testimony. The Colporteur afterwards met a Jew in Amsterdam, who, when offered a Bible in Hebrew and Dutch, said, 'That's what I want. I was at your Church on the Eve of the Day of Atonement, both this and last year, and fully agree with what Mr. Adler said about our being without forgiveness of sins in the synagogue, and I want to have full assurance of its being found in Jesus Christ alone; that is why I want to search this volume.'

"On October 15th, the Nieuwe Kerk at the Hague was again placed at my disposal by the kindness of the churchwardens. The spacious and conveniently situated edifice was again well filled with Christian and Jewish hearers. My text was from Zechariah viii. 13.

"I also delivered two lectures at Rotterdam in the Caledonia Hall, on September 18th and October 16th. Amongst the crowded audience some Jews were present. I also addressed a meeting in the Marnix Hall, Utrecht, on September 3rd.

"During the three last months our zealous Colporteur has visited upwards of twenty places, where

Jewish populations are to be met, in the provinces of North-Holland, North-Brabant and Limburg. He also went to a number of smaller places where only a few are living."

DUBLIN.

Mr. A. P. Weinberger reports as follows for the month of October:—

"When paying visits to Jews I asked them whether they felt better after the Day of Atonement, and whether they knew that their sins were forgiven. I received various replies. Nearly all feel happier when these days of repentance and prayer are past, but as to forgiveness they have no certainty, though in their prayers they often repeat the Divine *כלחתי* 'I have forgiven.' Our simple assurance, however, of our sins being forgiven startles them. On another occasion I spoke of the Lord Jesus Christ as the true tabernacle, in whom dwelt all fullness of the Godhead bodily, but they preferred the few visible and tangible boards, of which their tabernacles consist, and which to many have lost every signification. One Jew said to me, 'If you wish to be a visitor at my house you must not mention His name.' But still this Jew is willing to hear from me about religious matters.

"The Jew is not meant to have much pleasure in this world, for he has to sit in booths in cold weather, and everything in his religion and life is intended to prepare him for the world to come.' Such was the expression of one who knows something of his religion. I, however, told him of One with whom there are pleasures for evermore.

"A Jew asked me, 'How did you celebrate the Day of Atonement?'—'Very well.'—'Did you fast?'—'No, but I nevertheless obtained what you did not, viz., forgiveness of my sins.'—'How can you be certain of that?'—'As surely as Christ died and rose for me so surely are my sins forgiven; for is it not written, 'The Lord hath laid on Him the iniquity of us all'?

"X. again indulged in bad language when hearing of God having taken the nature of man. It seemed to him but blasphemous talk and to prove the correctness of his own views.

"This Jew afterwards, to my great pleasure, took the trouble of searching the law to see if the word 'fast,' occurs in the Pentateuch, in connection with the Day of Atonement, as I had asserted. He had not believed that it was so. I directed him, and others, to Him who forgives sins.

"I told an old Jew that I should be very glad to see him a believing Christian. He replied, 'My con-

science will not permit me to become a Christian.' I replied, 'How is it that my conscience, and that of thousands of my brethren, did not permit us to remain faithful to rabbinical precepts?' But he again reiterated, 'I never could become a Christian.'

"On another occasion, 'What think ye of Christ?' was the theme. One Jew said, 'He was a good man'; another, 'A clever man'; a third, 'A dead man,' and so forth; whilst to all I testified that 'Jesus Christ, God and Man, liveth for evermore.'

"X. remarked that the New Testament contained many beautiful things touching *בין אדם לחברו*, the relations of one man to another. 'Not only between man and man,' I replied, 'but, what is better still, between man and God; for it does not merely teach, but exhibits the reconciliation of man with God. He had read the 'Old Paths,' and objected to the attacks on the rabbis which he found therein. I told him that these attacks proceeded from love.

"It is sad to observe how the gracious offer of salvation, instead of drawing some Jews nearer to the cross, seems to drive them, farther away from it. A Jew, knowing my usual solicitations to come to the Saviour, anticipated them with a word of mockery for each, but I again repeated, 'Come, for all things are ready.'"

DAMASCUS.

The following paragraphs are from a letter from Dr. Masterman:—

"December 16.

"In getting the Medical Mission started I have to thank many friends here for their kind and sympathetic assistance and advice, but very especially the Rev. J. Segall and Dr. Mackinnon, who have both rendered me most essential service. Dr. Mackinnon being unconnected with our Society, in the midst of a most

busy life, has cheerfully given hours of his time to help in the work of getting things ready, and is especially entitled to this acknowledgment. Much of his advice was such as only he could give me.... Having not yet succeeded in finding a suitable dispenser, I am not undertaking regular visiting in the patients' houses at present.... I have, however, visited some very poor patients connected with Mrs. Segall's Mothers' Working Meeting. Probably by the New Year I shall be able



VIEW OF DAMASCUS FROM A DISTANCE.

to develop this important side of the work.... The new Dispensary Premises are situated far in the Jewish quarter—as much in the midst of the Jews as one could desire. This will, I think, absolutely guarantee that *all* the patients attending there will be Jews. The house is an ordinary Damascus house, with an open court-yard, a fountain of running water in the centre, and several lemon and citron trees as well as vines around. The whole house has been thoroughly cleaned and done up."

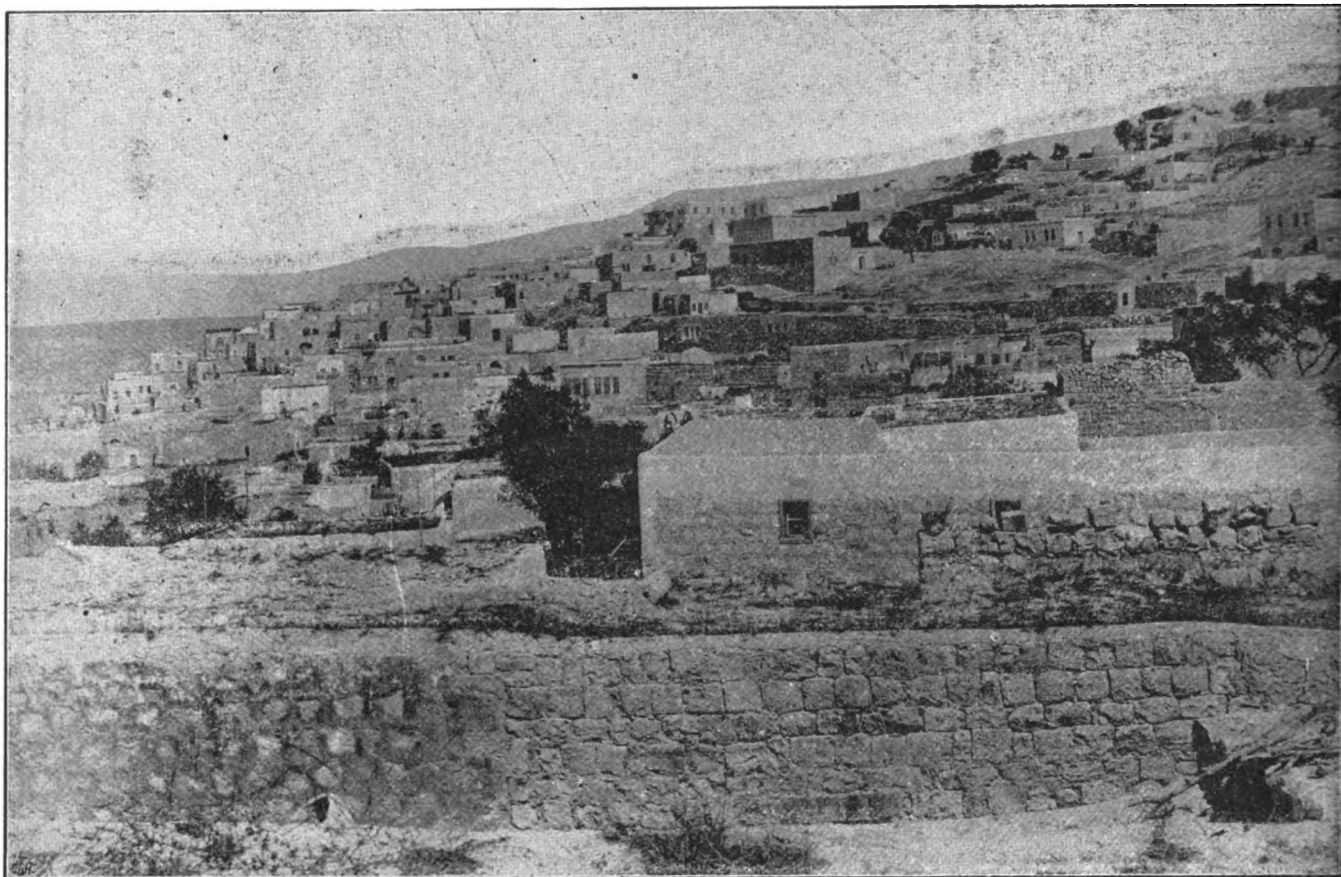
SAFED.

WE have much pleasure in giving our readers two good views of Safed, from photographs sent by the Rev. Ben Zion Friedmann. The first is a view of the Jewish portion of the town. The Society's Depôt, Dispensary and temporary Hospital are towards the left centre of the picture; Dr. Anderson's house is close to the Hospital, but is not seen. The Mission ground is hidden, but is situated at the top right hand corner.

The second view is from near Ain Zeitun, shewing

Depôt, they used to help me to speak to him. They said to one, 'We are astonished that you who are so learned, and say you know so much, do not want to understand what Moses and the prophets have spoken in the Old Testament concerning Christ. We are young and not learned, and yet we now understand, and also believe in Him whom we have so long rejected.'

"We are having great difficulties with the Jews just now, for they are trying to hinder our work very much. The representatives of the Jews in Safed assembled several times to consult as to what



THE JEWISH QUARTER, SAFED, SHEWING THE SOCIETY'S DEPÔT AND DISPENSARY.

the Castle hill and the Spanish and Mohammedan quarters.

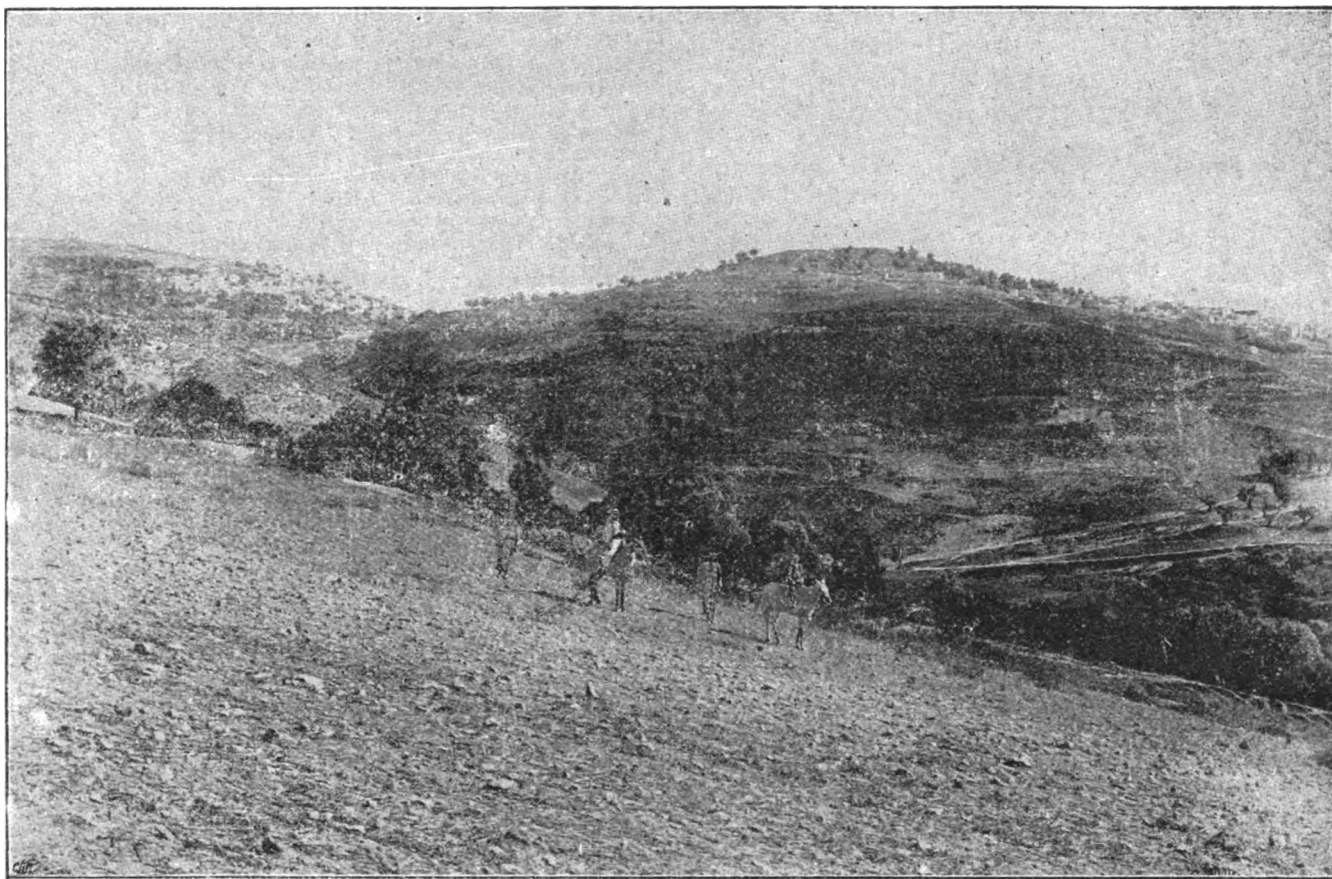
The Depôt-keeper at Safed makes the following report for the past quarter:—

"From the commencement of this quarter, I have had five enquirers coming regularly to the Depôt for Christian instruction; they remained nearly the whole day with me. They also come to the Night-School, where they are taught to read and write English. Three of these enquirers asked to be baptized in Safed, and confessed themselves Christians openly before the Jews. When a rabbi came to the

they should do, in order to put down the Mission. They are also trying to gather money to prevent any young man from coming to us. The rabbis hurled threats and excommunications against any man who ventured to come to the Mission, but found that this does not help, and that the young men still continued to come. The Jews then sent some learned men to speak to them, and to try and change their minds. They asked the enquirers, 'Why do you want to become Christians, and lose your honour and the honour of your families?' and so on. The enquirers then answered them, 'By faith Abraham left his

country and kindred, and went into a strange land. Why then do you tell us that we are dishonouring our families? Look unto Abraham your father! But when the Jews saw that this also did not help them, they forbade their parents to give them food, and to let them go to their homes. This also did not help, for Mr. Friedmann then provided them with food. When the Jews saw this, they sent men to beat and to frighten them wherever they saw them. They also said they would kill them if they continued to go to the Mission. They actually beat one of the enquirers so much that he said he would

they had no pity, and could do what they said, he promised them that he would not come to the Mission any more. They then gave him a letter, and sent him away the same night to one of the Jewish Colonies, in order to get work there. After some days the three enquirers came to me, and told me what had happened to them, and said that in the midst of all their troubles they still continued to speak to the Jews about Christ. Now their faith is firmer than before, but they come secretly to us. They wish very much to come openly as before, but we think it is wiser to keep quiet for two or three weeks until all this is blown over. One of the enquirers



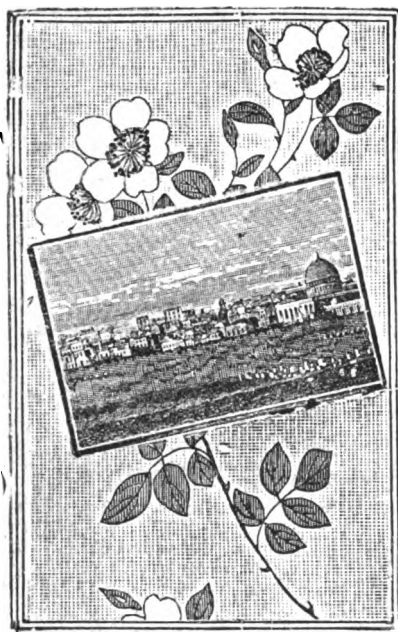
VIEW OF SAFED, SHEWING CASTLE HILL AND THE SPANISH AND MOHAMMEDAN QUARTERS.

not come to the Mission any more. Men were sent to the room of the second, one had a revolver and the others had sticks. They locked the door behind them and told him they would kill him there, if he did not promise them that he would not go to the Mission any more. They waylaid the third when he was going home after his evening lesson, coming softly behind him, and covering his head with a sack. They then carried him to a room, and said that if he gave heed and did what they told him, they would save him; but if not, then they would kill him, and let the Mission come and save him. When he saw that

said, 'If you cannot give me any work, I will try and save some money and go to another place and be baptized there.' Many other Jewish young men who come to the Depôt say to me: 'We know that you are right, and that the Messiah whom the Jews are expecting has already come, and we wish with all our hearts to come to you, but we are afraid that the Jews will persecute us. If you could give us a room far away from the Jewish quarter, and protect us from them, we then can do as we like.'

"But I am very glad to say that with all the difficulties and hindrances, we have had fifty coming to the Depôt from the commencement of this quarter, besides five enquirers."

JERUSALEM NOTES.



Miss E. G. Birks reports that she kept up her meetings and classes in the summer months, but whilst not able to visit much during the heat, she paid 88 visits in the two months to proselytes, enquirers, and others. She says:—

“There are two women whom I call enquirers, though they have as yet expressed no wish for baptism, but they are willing

to have God's Word read and explained to them regularly, and I endeavour to visit them once or twice a week. The two women, baptized in June, are also still taking regular instruction once a week. An Ashkenazi woman from Safed, who has been some time in the Hospital, has been very ready to listen, and I have read a great part of St. Luke's Gospel with her, but I fear her interest was rather the desire for something to pass the time, than anything deeper. One boy who reads the New Testament with me regularly every week, not being allowed to read it at home, is, I am sure, a secret believer, but will not face baptism here in Jerusalem, and wants to get away. I have heard this month of the baptism at Constantinople of a boy who left us a year ago; he had been a short time in the Enquirers' Home, but his friends enticed him away. I had been teaching him for three years.

I had a good night-school in June and July, but it fell off in August, when I closed it till after the Feasts. Six men and three boys have attended pretty regularly from May till the beginning of August, and could read the Bible in English, though most had to begin from the alphabet. One was Spanish and I had to give him a separate time, and at first I had the men and boys separately.

The Arabic Mothers' Meeting for the mothers of our day-scholars, was open ten weeks, from June 17, when we commenced, to August 19. The attendance varied from 8 to 12. I closed it with the day-school, as I depend on our teacher to give the address, and she needed a holiday. The other two meetings close this week (Sep. 11); the attendance of German women has varied from 10 to 18, and the Spanish from 26 to 30. There has been a great deal of sickness amongst the women or their children, preventing them from coming. The Day School closed August 22, with 50 children on the books. 45 were present the last day, but a great many attended irregularly towards the end, owing to fever and sore eyes. More than two thirds of the children now are Arabic speaking, the rest are Spanish. The Sunday School kept up much better this summer; we had 16 or 17 each week.

From the Rev. J. Jamal's journal we take the following conversation which he had with Yemenite Jews in their synagogue:—

“The Yemenite community in Jerusalem is on the increase. As a rule they keep together, and seldom mix with Jews of other sects. They now have their own synagogues and schools. It is very singular, however, that, although they are in the habit of keeping together in their respective quarters, they are yet split into small congregations. At the colony of ‘Shebit Tsedik,’ on the Jaffa road (commonly called the ‘Box Colony,’ on account of the houses there being mostly made of old boxes, covered with petroleum tins beaten out flat), there is a community of Yemenites, consisting of about 30 families. When they first settled, they met in one synagogue under one Rabbi, but they soon disagreed and separated into three congregations. At the original synagogue I am received as a good friend, and often allowed by the Rabbi, who is an old acquaintance of mine, to hold a conversation on matters of religion. During one of my visits I had an opportunity of reading with about ten people the whole of the tract, ‘Proofs from the Ancient Prophecies.’ Whenever a passage of Scripture was quoted, it was compared with the Bible, word for word, as some suspected that the quotations were not correct. In speaking of the blessing of Abraham, I pointed out the undeniable fact of the literal fulfilment of Jacob's prophecy, and that through the Messiah, who is of the seed of Abraham, God's name has become great among the Gentiles, and by means of His Gospel, numberless souls in all parts of the world were turned from darkness into light, and from the power of Satan unto God. They all listened with close attention, and admitted that Jesus of Nazareth was a holy man, but they objected to His Divine character. When I referred them to several passages relating to the Messiah's Divine character, such as, ‘His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace’; ‘and this is His name whereby He shall be called ‘Jehovah our Righteousness,’ and others, they said one to another, ‘How can we deny facts, is it not God's Word?’ The Rabbi then brought in a large volume of the Talmud, to see what comment the Rabbis gave on these important passages. While thus engaged in discussing the question among themselves, I left with them a few tracts about the claims of Christianity.”

JEWES AND MEDICAL MISSIONS.

THE following translation of an article published in the Hebrew Jerusalem Periodical, *Hazevi*, No. 6, dated Friday, 24th Heshwan (Nov. 1st, 1895), will shew how Jews value Medical Work, and know its power:—

“To our pious and upright brethren the children of Israel, headed by the great Rabbis and leaders of the holy congregations of America.

“Your brethren, the Ashkenaz community of Tiberias, send you greetings and enquire of your welfare, and constantly pray for you from the beginning to the end of the year.

“Brethren and men of our redemption!

“The founding of a Hospital and a gratuitous physician and medicines to the sick Israelites is a great thing, very important to humanity, and to the Jewish world, and is a pressing want in all the Holy Land as well as in our Holy City (Tiberias).

“The great poverty and want of our holy city gives strength to the Mission, who knew how to take advantage of the time and place, and have established here a great Hospital in order to catch simple-minded souls from our brethren, the children of Israel, by means of their gratuitous medical advice.

“It is a holy duty on our generous brethren and the lovers of Zion to stand and to destroy and pluck out the horns of the Mission.

“And wherewith?

“Only by the establishment of a Hospital and free medical advice to the poor of our holy city. The founding of such a Hospital in our city is a great need, not only to our brethren, the inhabitants, but to all who come from the Holy Land and from other countries to the Tiberian baths to be cured from their infirmities.”

VISIT TO JEWISH COLONIES NEAR CÆSAREA.

THE Rev. J. E. Hanauer's report contains the following:—

"During the absence of Mr. Weinberg, I made it a point to spend my forenoons in the Book-shop which was often visited by Jews. I had a great many most interesting conversations there. In the afternoons I held school in my study—first, for two hours in English for our people's (Hebrew-Christian) children; and secondly, when the children had left, I gave an hour three times a week to an Arab-speaking (Sephardi) Jew. Later on in the evening I held an English-German Class.

"The Sunday Services, morning and evening, have been held regularly. The lowest attendance, (not counting my own family) was nineteen at the morning and seven in the evening. The Children's

Sunday

Afternoon

Service had

to be stopped

during the

months of

July and

August on

account of

great sick-

ness from

malarial

fever. All

my children

were ill and

many other

besides, and

I was obliged

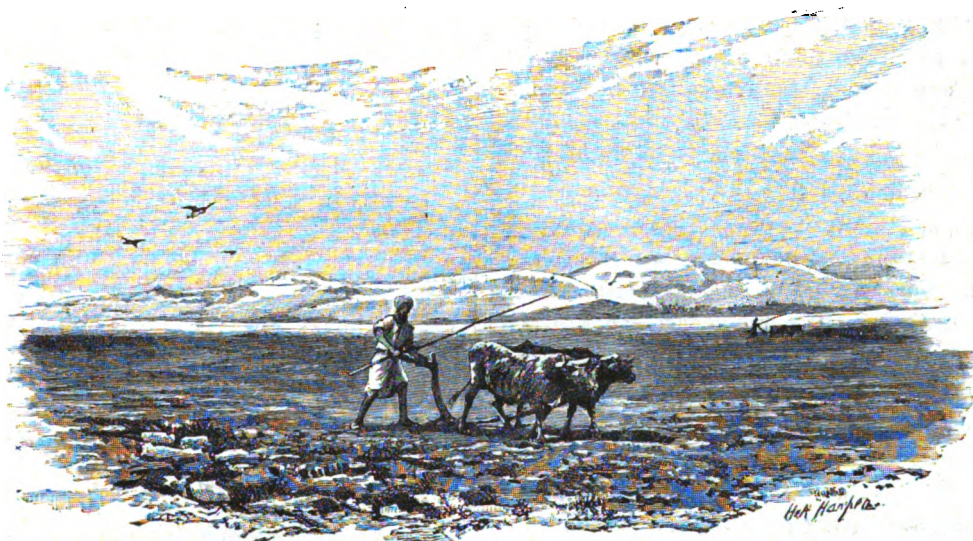
to take my family up to Jerusalem for a change of air. We were away from August 5 till September 6th.

"Since our return the work has been carried on in the usual way by conversations in the Book-Depôt and by visits to Jews in their shops, houses and synagogues. During Mr. Weinberg's absence it was not possible to visit any of the more distant outlying Jewish colonies, but I several times visited Rishon-le-Zion and once Mikveh Israel, and, since then I have been several times visited by a Jew to whom I had given tracts when I called at the former place.

"On Tuesday, September 24th, Mr. Weinberg and I started on horseback for the colony of Hudhera, near Cæsarea. We were accompanied by the Rev. T. E. Dowling, who wished to see the settlement and also

to visit Cæsarea. We travelled northwards by the Plain of Sharon, where fellahin were ploughing with their oxen, and past the villages of Miskeh, Et Tirel, Kalansaweh and Kakon. It was a long and dreary ride, but fortunately, the weather was very cool, and the first rain this season came down soon after we had crossed the bridge over the Anjeh (the Me-jarkon of Josh. xix. 46), at Hadrah, where the dammed up water was covered with large yellow water-lilies. Our destination was reached soon after sunset. We had been eleven hours on the road. The settlement consists of a large one-storied and flat-roofed Arab building, forming four sides of an oblong yard, fifty-three paces long, and thirty broad, into which the doors of rows of rooms open. Two arched gates in the middle of the opposite shorter sides of the parallelogram lead into the open country. The building was, as we were informed by the settlers,

already on the estate (which comprises 30,000 donmins of land, and is occupied by thirty Jewish families of Ashkenazim from Russia) when it was purchased by them. It had been erected by a former

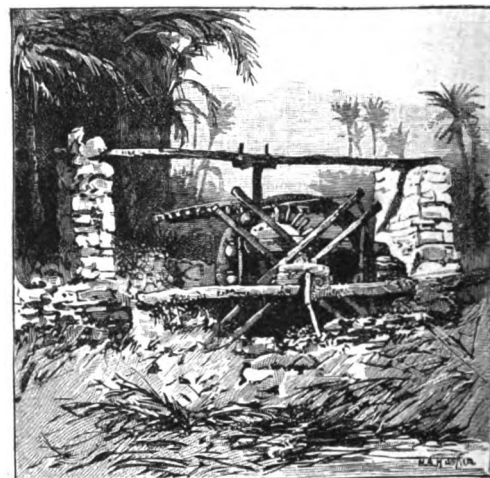


THE PLAIN OF SHARON.

owner for the use of his fellahin, and none of the cell-like rooms had had any windows till the Jewish immigrants made them by breaking holes in the back walls. At the back of the building and resting against it is a row of cattle-sheds with doors opening into the fields. As the 'hotel' which we had been told existed, and to which we were taken, consisted only of a filthy and evil smelling room, we were obliged to hire a small apartment from one of the day labourers. We had scarcely lit our spirit-lamps, in order to make some tea, before half a dozen men came in to see and speak to us. No Missionary had ever visited this settlement before, and, in scarcely a quarter of an hour after we had secured the room, Mr. Weinberg and I were in the thick of an animated discussion, and had given away many tracts, New Testaments and other books. Discussion is,

however, scarcely the right word to use in describing this conversation, for we had the greater part of the talking, one of us two speaking when the other paused. The room was soon as full as it could be with men and boys, who listened attentively to all we said, and only now and then interrupted us to ask a question which showed that they had been interested. There was no sign of any disposition to display their own powers of talk, which we have so often met with when dealing with other Jews. In this way the work went on for a good while, till at last an old powerfully built Jew rushed into the room and reproached us bitterly for coming here to preach, especially at this season, a few days before the Day of Atonement, and threatened to have us driven off the settlement if we persisted. He then chased all the men and boys out of the room. When they had gone, we sat down to partake of some food, but before we had got through our meal the fugitives had quietly slipped into the room again, and the work began afresh. The violent opposition of the old man, who was the 'shochet,' i.e., butcher, and also the 'Hazan,' or precentor of the synagogue, had only proved an advertisement, for the room became as full as it could be, and a crowd assembled outside the door and the one window, to hear what we had to say. Three times he burst in upon us and scattered the audience, and three times it came together again. He with great fury reproached the owner of the room for having taken us in, and the latter lost his temper. There would have been a fight, had not some women who were standing at the door interfered and taken the Hazan away. Thus our work of distributing books, preaching, answering intelligent questions, and meeting objections went on till late into the night. Even after our visitors had retired of their own accord, and we had lain down to sleep as best we could in our squalid quarters, we heard them debating for a long time over what we had said, and though we were extremely fatigued both physically and mentally, the sound of their excited voices arguing with each other kept us long awake. We were up betimes, but, as the people had to go to their work, we found there was no use in our staying any longer at Hudhera. We therefore started on our homeward journey full of gratitude to God for the open door we had found and the opportunity that had been granted us for preaching His Gospel to these perishing souls. Hudhera is a wretched place compared to the other Jewish agricultural colonies. The reason is, that with the exception of medical help, it receives no assistance from Rothschild. Nor does the Chovevei Zion Society help it. The colonists

have been settled here for about six years, and told us that they were able to make both ends meet. Owing to opposition from the Government they had built only a few new houses.



WATER WHEEL.

Leaving the settlement on our way homewards we reached Caesarea two hours later, and after resting there for an hour and a half, we continued our journey. The long ride of the previous day had told both upon our horses and ourselves. It was dark when we reached El-Haram, and we were most thankful to be able to stretch our stiff and weary limbs on a carpet and some thin mattresses which the Effendi (a lineal descendant of the great Khalifeh Omar bin-el-Khattab the Koreischite) ordered to be spread for our use on the floor of a room in the great mosque, after having received from us the promise that we would not drink any 'arak' in the holy place. We had in fact nothing of the kind with us, except some spirits of wine for our cooking-lamps. He kindly offered us food, but we declined it, as we



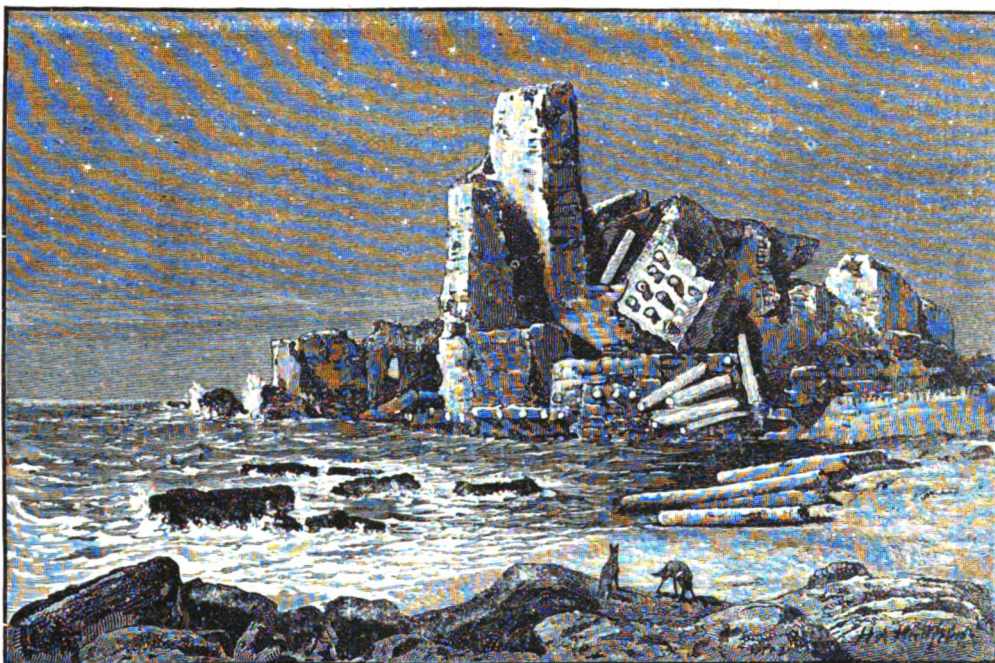
THE WHITE LILY.

wanted only rest and a shelter. We were up by day-break. After breakfast we went to call on the Effendi to thank him for his hospitality and to bid him farewell. Whilst the horses were being baited we walked to inspect the neighbouring ruins of Arsuf (Apollonia) which we reached in five minutes. The only thing I noticed, and which I do not remember seeing referred to in descriptions of the place in books, was the great quantity of green glass slag scattered about, and I wondered whether there had been glass-works carried on here in ancient times, or whether the numerous lumps we picked up had been caused by the action of fire on the sand-stone, when, during the terrible forty days siege in 1265, Bibars had all the trees in the neighbourhood hewn down, thrown into the dry moats outside the city walls and set fire to. Returning to El Haram, we found that the horses were not yet ready, and so we gladly availed ourselves of the invitation of the Effendi to enter and inspect the sanctuary in which stands a great marble cenotaph. It was not till after we got to Jaffa, three hours later, that I learned for certain that tradition marks this as the tomb of Eli the high-priest, and that it is said to bear two inscriptions, one in Hebrew, and the other in Samaritan characters, but when

I learned this I was sorry that I had not examined the monument closely. The only other thing that struck me as we rode home, and which seems to have escaped the notice of travellers, simply because few come this way, and none ever at this season, was the great number of beautiful white lilies (not narcissus, nor yet crocuses, but lilies) growing in tufts everywhere among the sand dunes and on the cliffs between Caesarea and Jaffa. My boys are going to collect bulbs of this beautiful flower (which may perhaps turn out to be the long sought for 'Shushan' שושן 'Shoshanah' שושנה of the Old Testament which had not yet been quite satisfactorily identified by botanists) to be sent to the Society for sale at their Palestine Exhibitions.

"Since writing the above I have been led to believe that the flower described is known to botanists as the *Lilium candidum*. See foot-note 'b' to page 120, *Smith's Bible Dictionary*, vol. ii. London, 1863."

ANCIENT JEWISH BURIAL GROUND IN HUNGARY.—Through the medium of the *Pester Lloyd* we gather some interesting particulars of the excavations on the site of the ancient Jewish Burial Ground at Buda-Pesth. Some time ago some gravestones were accidentally dug up in the course of making foundations for a large public building. This circumstance led to the systematic pursuit of remains, which has yielded good results. Dr. David Kaufmann reports that several rows of graves lying one behind the other have been found, many of them containing ashes and bones. There are besides remains of stones which clearly point to the existence of a Jewish Burial Ground. All is in such tumbled condition, and the stones are so badly broken, that it gives



RUINS OF CASTLE AT CÆSARÆA.

evidence of much previous disturbance. For the most part indeed only the basis of the monumental stones are intact, and this, notwithstanding the fact that the stones are of immense size and thickness. We meet here with stones nearly one foot thick, and one of them, which is broken into several pieces, rose to a height of five feet. What remains of it was found in an upright position, and shows that it was placed in memory of one Isaac, who died in Kislev 4854. After this follows the inscription *Ghezeerah Torah*. But this is not the oldest of the stones. One of them points back to about eighty years earlier. We are here, then, in the presence of dead who lived on this earth towards the end of the twelfth century, when Sigismund reigned as King over the Austrian realm. There was at that time a Jewish congregation at Ofen, living under the protection of Bela IV. Another of the monuments was so large and heavy that it took five men to turn over the broken remains of it. It is engraven with large letters of exceeding beauty, showing date 4891, a similar inscription to the other stone above alluded to, and the additional words "Amen. Selah." The congregation of Ofen can look back, then, to as old a history as any on the Continent of Europe, for this ancient burial-ground is certainly as old as those of Worms, Mainz and Frankfort, and even that much-visited God's Acre of Prague.—*Jewish Chronicle*.



The Russian Jews. Emancipation or Extermination?

By LEO ERKERA. London: David Nutt.

WE have on many occasions referred to the treatment to which Jews are subjected in Russia, but we live in hope of seeing a brighter day dawn upon the hundreds of thousands of Israelites in that vast Empire. That day has not yet come, to judge from the volume before us, which, however, was published a year ago.

The author, at the outset, disposes of the statement that Russia has been invaded by Jews, by shewing that Russia herself, in the 18th century, and in later times, acquired by force and conquest many regions and districts, mainly inhabited by Jews. The notorious "Pale of Settlement" was formed out of these. The author touches very lightly upon the early history of Israel in Russia, and does not give much space to the reigns of Alexander I., Nicholas I. and Alexander II., the last of which is considered the "Golden Age." It was after the accession of Alexander III., that the heartrending troubles of the Jews began, in the winter of 1881—2, to which succeeded the famous, or infamous, "May Laws" of 1882, which were framed in a spirit of rancorous hatred to the Jews. These laws, and their enforcement, and the attendant misery inflicted upon hundreds of thousands of Jews, are fully and forcibly explained. If the present state of things continue, the extermination of Jews—as far as Russia is concerned—must come. We would hope that the other alternative—emancipation—is in store for them. An idea was abroad that Alexander II. intended, after liberating the serfs, to extend a similar benefit to the Jews. To his grandson, Nicholas II., we look for the necessary measures, for the relief and freedom of the more than four millions of Jews who are numbered amongst his subjects.

What is an Israelite of the New Covenant?

By HERB JOSEPH RABINOWITCH.

THIS leaflet is in the form of a dialogue between Mr. Jacob, a Jew, and Mr. Israel, a Hebrew Christian, who are represented as attending the congregation of the Bessarabian Jewish Christian Rabbi. It shews how, through the reading of the New Testament, Mr. Jacob was attracted to Christianity, but did not like the idea of losing his Jewish nationality. He is then told, which appears to be the object of the pamphlet to enforce, that a Jew, on becoming a Christian, does not necessarily cease to be a Jew, although it is true that Christian Jews so often become Englishmen, Germans, or Frenchmen, as the case may be. We are sure that the idea of a *Hebrew Christian Church* is not in accordance with New Testament teaching. There is only one Church, in which a man is "neither Jew nor Greek."

The Annual Report of the British Syrian Mission Schools and Bible Work for 1895 is as usual interesting reading. The resignation of the Honorary Directress, Miss James, through ill-health, casts a dark shadow over its pages, which is further deepened by the death of Miss Lloyd. This work amongst the "Daughters of Syria"—Christians, Jewesses, Druzes, and Mohammedans—appears to be much blessed, and should command wider sympathy and more support than it receives.

The Seventy-Second report of the Berlin Society for promoting Christianity amongst the Jews shows that the Society now has four Missionary workers, namely, two in Berlin, one in Breslau, and one in Czernowitz. The receipts from all sources during the year 1894 were 25,125 marks, or about £1,256 sterling, which with a balance of 28,887 marks brought forward from the previous year made a total of 54,013 marks, or £2,700 sterling. Of this sum 11,731 marks were invested in securities, 17,515 marks carried forward to 1895, and the rest employed in carrying on the work of the Society. But little direct Mission work could be done in Berlin: the number of Jews induced to attend sermons and other services being very small. At Breslau lectures on subjects of popular interest were given by Missionary Simsa, who thus finds opportunities of introducing the doctrines of the Gospel. "Moses or Darwin"; "The World without Christ"; "The Secret of Happiness"; "Miracles and the Spirit of the Age," are the titles of some of these discourses. Large audiences have been attracted in this way, mostly composed of Christians, but always with a considerable sprinkling of Jews. It is interesting to find the method so successfully employed by our own Society's Missionary, the late Professor Paul Cassel, now widely adopted throughout Germany and Holland. Some encouraging results were met with at Jassy, but the Committee, with great regret, found themselves obliged to transfer their Missionary from there to Czernowitz in consequence of ill health.

Dibre Emeth.

THE two latest numbers of this little German Missionary periodical by our Missionary in Berlin, closing, as they do, the fifty-first year of its existence, contain several pieces likely to make Jewish readers think of the claims of Christ. Besides the longer articles on the evidence that Josephus bears to the truth of the New Testament representation of John the Baptist, together with the relation that this holds to the vexed question, in certain circles, as to whether John was an Essene or not, and a Christmas address on the Royal Cedar of Ezekiel, there are some attractive comments and incidents. We are glad, too, to find a useful summary of the Report of the work of the Society for the last year.

THE Quarterly Magazine, *Jews and Christians*, was discontinued at the end of the year. The back numbers for the two past years can be obtained on application to the Secretaries, 16, Lincoln's Inn Fields, W.C.

A revised edition of *Hymns for use at Meetings on behalf of the Society*, has just been issued in leaflet form, and can be had on application.

The Volume of *Jewish Missionary Intelligence* for 1895 is now ready, and can be had on application. Price, 3s.

Jewish Missionary Advocate, bound volume for 1895. Price, 1s. 6d.

Mr. L. C. Mamlook, of Paris, reports that a Jewish medical student, whom he had instructed and prepared, was baptized on Sunday evening, December 22nd, at the Rue d'Aguesseau Church, by the Chaplain, the Rev. Dr. Noyes. Mr. Mamlook also says:—"We have just had our annual gathering of the Sewing Class. It was an excellent meeting. There were no less than 33 women present. Last year we had 19 only. This shows good progress. I can say the same of our Sunday School. We hope to have the Christmas Tree on Saturday evening, January 11th."



The Annual Prayer Meeting was held on January 21, in the Society's House, London. Particulars will be given next month.

On the same date the Committee of the Ladies' Union for Israel held their Quarterly Meeting.

We very much regret to record the death, on December 20th, of Mr. Martin Ware, who had been a Member of Committee for some years; and also of the Rev. Canon Reginald Southwell Smith, Rector of West Stafford Rectory, Dorchester; the Rev. Prebendary Graham, of Lichfield, and the Rev. Prebendary Wightman, of Shrewsbury, supporters of the Society for many years.

The epidemic of Cholera which was raging at Tangiers, Tetuan, and other parts of Morocco in the early autumn, is now over, though not without leaving many victims amongst Europeans, Mohammedans and Jews. We are thankful that Mogador, where our Missionary, Mr. T. E. Zerbib, resides, was spared a visitation of the dread disease.

The Palestine Exhibition held at Sherborne on October 29, 30, 31, was the means of arousing great interest in the work of the Society. Its success was due to the untiring efforts of the Rev. Canon, Mrs. Lyon, and Miss Lyon, who, having visited the Exhibition at Yeovil, were desirous that the people of Sherborne should be similarly privileged. Costume Lectures were given by the Rev. H. H. Ashley Nash, Lantern Lectures by Miss Amy Smith and Mr. Mirza Norollah, who also, by the invitation of the Rev. F. B. Westcott, Head Master of Sherborne, gave a Lime-light Lecture to the School, which was much appreciated. We sincerely hope that interest in God's ancient people has been aroused in some of the scholars who listened to Mr. Norollah.

The Committee of the Leeds' Auxiliary Association having decided to change the day for the Annual Sermons from Good Friday back to the old date—the Second Sunday in Advent—and the General Meeting as usual to the Monday following, sermons were preached on Sunday, December the 8th, by the Rev. Dr. Wall, in St. Andrew's Church, and the Meeting held in the Church Institute the next evening. The chair was taken by the Rev. J. C. Wright, the new Vicar of St. George's, and the Rev. W. de Lacy Evans read the report. After a few remarks on the Society's work, and the progress of the new Mission work in Leeds, a Costume and Lime-light Lecture on Palestine was given by Mr. Robinson Lees, which was listened to with profound interest by a large audience. The room being full, five ladies and three gentlemen appeared on the platform in Eastern dress, the odd appearance of some of the women creating a good deal of merriment amongst the audience. The collection was £7 7s. 7d. Help was earnestly asked for, as the Local Committee hoped to start a Medical Mission (which is needed for Jewish women and children) with the New Year.

The Annual Sermons in connexion with the Devon and Exeter Auxiliary were preached on Sunday, January 12th, in the Cathedral and other city churches. The Annual Meetings were held next day at the Royal Public Rooms. The afternoon meeting was presided over by Sir John H. Kennaway, Bart., M.P., when the Rev. Prebendary Askwith, Vicar of St. Mary's, Taunton, and

the Rev. G. B. Berry, Vicar of Emmanuel Church, Plymouth, addressed the meeting. Mr. M. Norollah also spoke of the work carried on in his native country. At the Evening Meeting Miss James gave an Address on Medical Missionary Work in Palestine, and exhibited some native costumes. This was followed by a Dissolving-view Lecture on "Persia and her People," by Mr. Norollah. The Rev. Canon Trefusis occupied the chair. On Tuesday, the 14th, an Early Celebration of Holy Communion was held at the Cathedral (to which all interested in the Jews were invited.) At 12 noon Service of Intercession for Jewish Missions was held in the Lady Chapel, when the Rev. Prebendary Askwith gave the Address. Meetings were held at Dawlish, Dunkeswell, Exmouth, Budleigh Salterton, and other places.

The following extract is from a letter, dated Trichur, Malabar Coast, November 15, 1895, from the Rev. J. H. Bishop, C.M.S., to whom the Committee made a small grant for work amongst the Cochin Jews:—"In a few days I will send you a little account of my recent tour among the Ma'abar Jews, which on the whole was decidedly hopeful. Could you not get for me either direct from Bombay or England 50 copies of the Hebrew New Testament, and 50 copies of The Promised Messiah, in Hebrew? This would stock our Depôt—we have now none in hand—only the *Malayalim* Version of The Promised Messiah. More Jews than I had thought on this coast read and understand Hebrew. Our plan of work is to get a piece of land at Ernakulam, the political capital of Cochin, for a Depôt for our Agents—perhaps also a temporary preaching hall—which could be used also for work among the Gentiles. There are *two* synagogues in Ernakulam and *three* at Cochin just opposite, across the Backwater (20 miles by steam-ferry). One or two most promising young men will (D.V.) commence Hebrew at our Divinity College, Cotayam, in January. It is most necessary that those who work among the Jews should know a little Hebrew, and the more the better. I see that the Jews on this coast are very religious, and rabbinism, rather than rationalism, is their foe—which keeps them back from accepting Jesus as their Messiah. They have traditional and forced interpretations of all the plain Messianic passages."

We are sure that our friends will share our pleasure when they hear that, notwithstanding that the Rev. J. M. Eppstein has left Smyrna for more than 10 years, he is still well remembered there, especially by the Jews. In giving the following, we cherish the hope with Mr. Eppstein, that not only himself but the Saviour whom he preached is remembered by them. Mr. Eppstein says:—

"'Cast thy bread upon the water, for thou shalt find it after many days,' is Solomon's advice to God's servants; and the promise in Isaiah is that God's Word shall not return unto Him void, but it shall accomplish that which He pleases, and it shall prosper in the thing whereto He sends it. How precious is this promise; and how sweet it is to realize its fulfilment! My daughter is now, on account of her husband's health, in Smyrna again, and she writes:—'We have had so many enquiries after you since our arrival here from all quarters, but especially, and which will interest you most, is from the Jews. Some of them, on hearing of our arrival, thought that you had come, and many were quite excited about it. After the service on Saturday, several of those present came to enquire after you, and some begged to be remembered by name.'

"Miss M., an English lady, who takes an interest in and visits the Jews, said that she is astonished how lovingly they speak of me and remember my work and kindness to them,

"The Rev. Mr. Bellot wished my daughter especially to tell me that although I may not have seen much fruit, still much good had been done, and I am by no means forgotten. 'It is very cheering,' Mrs. Mühlenbruch says, 'to find that the love of the Smyrna people is so warm, and the thought will comfort you when you are inclined to be downhearted.'"

Mr. Eppstein continues:—"I report all this not for the sake of self-laudation or pride, but with the deepest feelings of gratitude to my gracious God and Father, and although I feel that I am unworthy of all that love, I cannot but thank Him that He has been pleased to recognise and bless my feeble efforts to save perishing souls, and to extend the Kingdom of His Son.

"I have just received letters from two of my Home-inmates

from America, both very cheering. They are consistent and faithful followers of the Lord Jesus, who seek to show forth in their lives those they are and whom they serve, and endeavour to look after the others who have been in the Home with them, and keep them from indifference and scepticism. May the Lord watch over these babes in Christ and keep them from the evil one!

The Editor is not necessarily responsible for opinions expressed in signed Articles, in Articles marked "Communicated," or in the Correspondence.

ANNIVERSARIES OF AUXILIARY ASSOCIATIONS, &c.

SOUTH-EASTERN DISTRICT.

Secretary.—Rev. C. S. PAINTER, M.A., 30, Lansdowne-road, Croydon.

Date.	Place.	Serm. or Mtg.	Collections.	Date.	Place.	Serm. or Mtg.	Collections.
1895.	KENT.			Dec. 8	Redhill, St. Matthew	SS	18 8 11
Dec. 1	Bexley, St. John	S	None.	11	Do. Mission Church	S	1 7 6
	Bexley Heath, Christ Church	S	None.	12	Weydon, Christ Ch.	S	2 17 0
4	Beckenham, Holy Trinity	S	2 7 9	12	Shackleford	SS	0 13 0
8	Deal, St. George	SS	7 7 0	22	Abinger	SSS	1 10 7
29	Wormswood	SS	3 2 6		SUSSEX.		
	SURREY.			8	St. Leonards	M	1 17 0
8	Horley	S	None.				

NORTHERN DISTRICT.

Secretary.—Rev. F. HEWSON WALL, LL.D., 17, Bootham Terrace, York.

Date.	Place.	Serm. or Mtg.	Collections.	Date.	Place.	Serm. or Mtg.	Collections.
1895.	NORTHUMBRLD.			Dec. 2	Whitby	M	3 6 4
Dec. 13	Newcastle	M	None.	8	Leeds, St. Andrew	SSS	3 12 8
	YORKSHIRE.				Do	M	7 7 7
1	Raskelfe	SSS	2 6 6	16	Tinsley	SSS	2 10 0
	Whitby	SSS	4 0 0	16	Brafferton	SS	4 12 11
				16	Do	M	2 17 4
				22	Rossington	SS	3 12 7

MIDLAND DISTRICT.

Secretary.—Rev. C. RUMFITT, LL.D., 7, Braithwaite Road, Sparkbrook, Birmingham.

Date.	Place.	Serm. or Mtg.	Collections.	Date.	Place.	Serm. or Mtg.	Collections.
1895.	BEDFORDSHIRE.				WARWICKSHIRE.		
Dec. 1	Henlow	M	0 15 11	Oct. 14	Birmingham, Christ Church, Sparkbrook	M	1 1 6
	Do.	SSS	2 15 6	Nov. 11	Leamington, St. Mary	SS	10 12 2
Nov. 3	Pentrich	SS	1 2 10		Do. St. Paul	SS	10 17 6
	LEICESTERSHIRE.				Do. Christ Church	S	4 19 1
Dec. 6	Queniborough	S	2 6 0		Do. St. Mark	S	None.
	Seagrave	S	None.	11	Do. Old Radford	SS	1 4 6
4	Mount Correll	M	0 3 4		Do. St. James	M	15 9 9
11	Ashby Folville	M	0 15 0	20	Do. Holy Trinity	S	0 14 6
12	Queniborough	M	0 2 0	Dec. 4	Birmingham, St. Thomas	S	None.
	Seagrave	M	0 4 2	5 & 11	Do. Summerfield	SS	None.
	STAFFORDSHIRE.			15	Baddesley-Clinton	S	0 12 9
1	Burton-on-Trent, Christ Church	SSS	6 8 9		Honiley	S	0 11 0
17	Warrington	S	1 1 9		Rowington	S	0 8 6
27	Fazeley	S	2 3 4		Satley	SS	1 9 0
	Drayton Bassett	S	0 16 0	16	Birmingham, St. Thomas	S	None.
23	Gold's Hill	S	1 6 0				
29	Wednesbury, St. John	SSS	2 0 0				

NORTH-WESTERN DISTRICT.

Secretary.—Rev. S. SCHOR, 25, Cavendish Road, Blundellsands, Liverpool.

Date.	Place.	Serm. or Mtg.	Collections.	Date.	Place.	Serm. or Mtg.	Collections.
1895.	CHESHIRE.			Dec. 8	Manchester, Harpurhey	SS	5 9 3
Dec. 17	Shirley	MM	3 10 0	9	Liverpool, Crosby	M	2 3 0
	Hirkenhead, St. Paul	M	None.	12	Do. Blundellsands	M	None.
	LANCASHIRE.			13	Do.	M	None.
Nov. 8	Liverpool	M	None.	13	Manchester, St. James	S	1 10 9
10	Manchester, Moston St. Mary	SS	6 1 7		Ashton	SS	10 3 2
21	Liverpool	M	2 7 3	19	Do. Audenshaw	SS	0 18 0
23	Manchester, Christ Church, Ralford	M	2 2 0	22	Southport, All Saints	S	N.e.
24	Do. St. Saviour	SSS	15 14 5	29	Hackburn, Black-moor	SSS	4 6 8
26	Liverpool, St. Cuthbert	M	None.		MONMOUTHSHIRE.		
Dec. 2, 1895.	Liverpool, Blundellsands	SSS	3 15 5	Nov. 18	Abergavenny	M	4 2 4
3	Southport, St. Andrew	M	None.		SHROPSHIRE.		
5	Southport, All Saints	M	1 17 9	24	Tushington	SS	4 2 0
6, 13, 14	Liverpool, St. Paul, Prince's Park	S	None.	Dec. 2	Whitchurch	SSS	2 0 0

EASTERN DISTRICT.

Secretary.—Rev. J. STORMONT BELL, M.A., 1, Stanley Avenue, Thorpe Road, Norwich.

Date.	Place.	Serm. or Mtg.	Collections.	Date.	Place.	Serm. or Mtg.	Collections.
1895.	ESSEX.			Dec. 25	Reymerstone	S	0 10 2
Oct. 21	Woodham Walter	SSM	2 7 4	29	Broomfield	S	0 15 0
& Dec. 11	Stock	M	0 9 3		Fersfield	SS	1 15 2
10	Saladon, St. Mary	S	0 18 3		SUFFOLK.		
	NORFOLK.				Tattingstone	SS	0 16 0
June 30	Great Massingham	SSS	2 13 9		Cratfield	SS	2 0 0
	Little do.	S	1 5 0	Oct. 6	Halesworth	SSS	
Dec. 1	Swanton Morley	S	1 9 2	Nov. 3	Little Finborough	S	2 1 6
	Worthing	S	0 9 1	Dec. 8	Stoke Ashe	SS	2 14 0
6, 12, 19	Norwich, St. Giles	SSS	None.		Thwaite, St. George	S	0 12 8
6, 13, 20	Do. Cathedral	S	None.	12	Stowmarket	MM	8 5 0
25	Ilitcham	SS	1 7 1	15	Worlingworth	S	1 17 9
	East Lexham	S	0 9 3		Redd-id	S	0 10 6
				22	Stradbroke	S	1 15 0
				22 & 25	Cratfield	SS	0 18 6

SOUTH-WESTERN DISTRICT.

Secretary.—Rev. H. H. ASHLEY NASH, M.A., 20, Sion Hill, Clifton, Bristol.

Date.	Place.	Serm. or Mtg.	Collections.	Date.	Place.	Serm. or Mtg.	Collections.
1895.	CORNWALL.			May 19	Bath, Kensington Chapel	SS	3 2 11
April 12	Bude Haven	SSS	2 3 10		Do. St. Paul	SS	14 2 6
	Falmouth	SS	3 17 11		Do. St. Michael	SS	4 4 6
	Penponds	SS	1 0 0		Do. St. James	SS	2 6 6
	DEVONSHIRE.				Combe Down	SS	3 18 2
Dec. 3	Kentisbury	M	1 12 1		Monaton Combe	SS	4 6 7
	Halberton	M	1 2 0		Waltcot, St. Swithin	SS	3 14 6
15	Teignmouth	SSS	0 12 6		Do. St. Andrew	SS	22 16 8
16	Do.	MM	3 16 6		Do. Thomas Street Chapel	SS	0 15 0
	DORSETSHIRE.				Widcombe, St. Matthew	SS	7 0 3
April 12	Poole, St. James	SS	1 2 0		Freshford	SS	8 0 0
	GLoucestershire.				Lycombe St. Mark	SS	2 17 7
	Shirehampton	SS	1 3 6		Do. Magdalene Chapel	SS	1 3 10
	Avonmouth	SS	0 11 1		Do. St. Luke	SS	8 10 4
	Stoke Bishop	SS	6 4 6		Bath, St. Augustine	SS	8 12 8
July 14	Cheltenham, St. Mary	S	6 3 4	July 26	Chiltham	S	1 4 9
	Do. St. Matthew	SSS	9 12 7	26	Yeovil, St. John	S	3 14 7
	Do. St. James	SS	20 1 6		Newford, Holy Trin	S	1 11 7
	Do. Holy Trinity	SS	20 0 0		Luton	S	0 8 0
	Do. St. Mark	SS	6 6 5		West Coker	SS	4 9 8
	Do. St. Paul	SS	6 0 1		Hardington	S	0 14 0
	Do. St. Luke	SS	4 13 10	Dec. 29	Hendford Manor	M	2 0 0
	Do. Dowdeswell	SS	4 0 0		Abbots Leigh	SS	3 19 6
16	Bathampton	MM	24 6 7	16	Bathampton	SS	4 2 6
Oct. 5	Leonard Stanley	SS	3 15 3		Evercreech	SSS	6 18 9
	OXFORDSHIRE.			1	Do	M	0 16 2
April 28	Sydenham	SS	0 13 6		WILTSHIRE.		
Nov. 4	Oxford	M	4 11 0	Mar. 16	Salisbury, St. Thomas	S	0 19 0
	Hanborough	M	1 4 0	May 12	Trowbridge, St. Thomas	SS	1 18 9
	SOMERSETSHIRE.				Do. St. Luke	SS	1 7 4
Mar. 31	Bath	M	13 13 3	July 17	Staverton	SS	3 19 6
April 12	Do. Weston	SS	4 0 0	14	Wingfield	SS	3 19 6
	Yeovil, St. John	S	2 1 10	Oct. 27	Salisbury, Fisherton	SS	9 6 4
May 19	Bath	MM	15 4 3		Anger	S	8 7 0
	Do. Abbey	SS	27 10 0	Dec. 29	Do. Cathedral	M	2 5 1

METROPOLITAN DISTRICT.

Secretary.—Rev. W. W. POMEROY, M.A., 40, Denning Road, Hampstead, N.W.

Date.	Place.	Serm. or Mtg.	Collections.	Date.	Place.	Serm. or Mtg.	Collections.
1895.	HERTS.			Dec. 19	Kensington, St. Simon	S	1 2 6
Nov. 24	Watton	SS	3 10 0		Crouch End, St. Andrew	M	0 2 0
Dec. 1	Henpend	SS	4 11 3	22	Willesden, St. James	S	7 13 11
	Watford	SS	0 14 9	25	Ilkington, All Saints	SS	1 18 8
	MIDDLESEX.				SURREY.		
Nov. 29	Y M C.A., Aldergate	M	None.	Nov. 12	Wimbledon	M	0 10 6
Dec. 11	Kilburn, St. Mary	S	None.		Streatham, Emmanuel	SSS	None.
13	Hampstead, Trinity	SS	24 4 11	Dec.			
17	Hainsbury, St. Andrew	M	0 16 0				

JEWISH MISSIONARY INTELLIGENCE

AND · MONTHLY · RECORD · OF · THE
LONDON · SOCIETY · FOR PROMOTING
CHRISTIANITY AMONGST THE JEWS

MARCH, 1896.

BY THE WAY.

WE have the following very important changes in the disposition of the Mission Staff to chronicle this month, and we ask our readers' prayers that the blessing of Almighty God may attend the labours of His servants in their new sphere of work.

The Rev. O. J. Ellis, D.D., who has been stationed 18 years at Warsaw, has been appointed Head of the London Mission, and will enter upon his duties immediately. He will be succeeded at Warsaw, as already announced, by the Rev. C. H. Titterton, M.A.

The Rev. J. Mühlenbruch, of Bucharest, has been placed in charge of the Society's important Mission at Constantinople during the illness of the Rev. J. B. Crighton-Ginsburg. Mr. Mühlenbruch's past experience at Constantinople renders him peculiarly fitted for this duty.

The Rev. D. H. Dolman, M.A., late Curate of Christ Church, Dover, has been selected to labour in the Hamburg Mission.

The Rev. J. H. Adeney, B.A., late Missionary Curate in Spitalfields, having been appointed Assistant Missionary of the Society, will be stationed at Berlin for the present.

We have much pleasure in announcing that Mr. M. Norollah, who laboured successfully for some years in his own country, Persia, but who had eventually to leave Ispahan, will shortly proceed to Bagdad to re-open the Mission there. This step has been in contemplation for some time, and we rejoice

to know that it is about to become an accomplished fact.

The Committee are anxious to obtain the services of a duly qualified English clergyman to take up the work in Persia, which is now in a most interesting stage. We trust that this need will be speedily supplied.

Another pressing need is that of a Medical Missionary for Damascus. Dr. Masterman has hopefully commenced this work, but he will have to return to Jerusalem before very long. A duly qualified medical man, with a true and earnest missionary spirit and love for souls, is required. The funds are in hand for this purpose for a term of years, generously supplied by the S.P.C.K., the Irish Auxiliary, the "Eustace Maxwell Memorial Fund," and many individual friends.

On Feb. 10, a meeting was held at Ridley Hall, Cambridge, in aid of the Society. Canon Hughes Games and the Rev. F. Denman were the Deputation. Dr. Moule presided, and a large number of the local clergy and undergraduates were present. The library was crammed, many having to stand during the Meeting. The sermons were preached on Sunday.

We are grateful that our words last month, about *paying* for the "Jewish Missionary Intelligence," instead of receiving it *gratis*, are bearing fruit. Several friends have sent in the small amount charged for it, one of whom writes as follows:—"I send 5s. for the "Jewish Missionary Intelligence," the reading of which I have enjoyed many years.

No subscriber could be unwilling to pay so small a sum, for it contains so much information connected with the Jewish work now going on, and of a people which excites and calls for much sympathy at the present time." We hope this example may be extensively followed.

* *

Sermons on *The Jewish Story* are being preached during Lent in St. John's Church, Paddington, on Friday afternoons, at 5 o'clock, by the kind permission of the Rev. Gilbert Karney, M.A., as follows:—

- Mar. 6. The Jews—From the days of Christ to the Middle Ages. The Rev. S. L. Dixon, A.K.C., Incumbent of Park Chapel, Chelsea.
- „ 13. The Jews—From the Middle Ages to the present day. Rev. J. Seaver, B.D., St. John's, Holloway.
- „ 20. The Restoration of the Jews. The Rev. C. H. Banning, M.A., Vicar of Christ Church, Highbury.
- „ 27. "Salvation is of the Jews." Rev. W. Ayerst, M.A., Principal of Ayerst Hall, Cambridge.

* *

The above announcement reminds us that we still have a large number of the volumes of the two previous Courses of Sermons on hand. As our object is to circulate them, and so to increase interest in the work, we are *offering each Course at the reduced price of sixpence.*

* *

The Annual Prayer Meeting, in commemoration of the entry of the first Anglican Bishop into Jerusalem in 1842, and the Consecration of Christ Church on Zion in 1849, was held on January 21, in the Mount Society's House, W. N. West, Esq., presiding. There was a very good attendance, notwithstanding the foggy and gloomy character of the weather. Thanksgiving was offered for the protecting mercies of our God towards the Society's Missionaries in the East, during the recent disturbances and troubles. Prayer was made for the Jerusalem Mission especially, and for the work in every part of the Society's field. The Rev. J. B. Crichton-Ginsburg, who continues seriously ill at Constantinople, was remembered, and a blessing was asked upon the Special Sermons in St. John's Church, Paddington, during Lent.

In the course of his remarks the Chairman said:—"Once more, in the providence of God, we are privileged to meet together on this interesting occasion, to "pray for the peace of Jerusalem," encouraged by the promise, 'They shall prosper that

love thee.' Though the work of this Society is a difficult one—more difficult indeed, as our President recently remarked, than any other—I rejoice to say that we are not without tokens, from time to time, that the Lord's blessing is resting upon our labours. It may interest you to know that at this hour many friends in the provinces are uniting with us at the Throne of Grace, that a blessing may be abundantly vouchsafed on the work of this Society during the coming year. Will you pray that the Lord may open the hearts of His people to supply not only the necessary means, but suitable agents, both of which are much needed at the present time? The time and thoughts of the Committee have been much and anxiously occupied in re-arranging the London Mission, consequent upon the necessary relinquishment of time-honoured Palestine Place. I am happy, however, to say that considerable progress has been made."

A very earnest and forcible address, which we give on the next page, was delivered by the Rev. A. Oates, Vicar of Christ Church, Ware. Meetings were held at the same hour at Norwich, Birmingham and other Auxiliary Associations.

* *

A fact, generally overlooked at the present day, deserves the closest and most serious attention, both on the part of the clergy and laity. During the last ten years, the Anti-Semitic agitation on the Continent has had the effect of nearly doubling the Jewish population in England. Consequently, there are now in all the larger towns—such as London, Manchester, Liverpool and Leeds—extensive districts, where the Christian population is being gradually pushed out by Jewish settlers from abroad, of the poorest and most bigoted class, who will, ere long, be the only inhabitants. The curious spectacle will then be presented—as it may be seen in part already in many parishes—of churches deprived of their worshippers, spacious school accommodation destitute of scholars, and elaborate parochial organizations rendered useless. This is not a pleasant prospect to contemplate. And, the Jews, if left to themselves, will most assuredly exert a baneful influence upon their Christian neighbours, as, in fact, they are doing already. Therefore, if only as a measure of self-defence, every nerve should be strained to bring the Gospel to bear upon the Jews. Why not employ the existing parochial machinery for their evangelization, the more so as the Society's Missionaries, possessed of the necessary qualifications for such a work, are but too eager to render every possible help? Humanly speaking, it is true, it must take a long time before a lasting impression can be made upon these imported Jewish masses generally; but it will never be made at all, if the banner of the Cross is not lifted up permanently in their midst as a testimony against them, and meanwhile much good may be done, and we may, at least, save some of them,

WORDS OF FAITH AND HOPE.*

THE Lord hath been mindful of us: He will bless us; He will bless the house of Israel." These words of long ago I place in the hands of your meditation to-day. This is a memorial day. We look back on the way the Lord has led us. The entry of the first Protestant Bishop into Jerusalem, the consecration of a Church on Mount Zion, are tokens that "the Lord has been mindful of us." The welcome assurance that "Jews were never so accessible to Missionaries as at the present time," the fact frequently stated that, in view of the resources employed, there is a larger proportion of conversions from Judaism to Christianity than of heathen to Christianity, affords a happy evidence that "the Lord has blessed the house of Israel." Not exultingly dare we use these words. The work has not progressed according to the longing desire of this Committee, and of the Christian friends of the Jew. Blindness still darkens the eye. Hindrances to faith are not cleared from the path. The vintage is small. The great awakening is not yet. All we can say is, "The Lord hath been mindful of us."

But hope is on the wing. We look forward to-day. In faith we venture to assert, "He will bless us; He will bless the house of Israel." The year has opened seriously, if not gloomily. Storms and complications abound. In this room difficult questions will have to be discussed. There are many Jews in Turkey; and Turkish policy is dark and dubious. There is much anti-Semitism on the Continent; and this must intensify Jewish animosity against all that is Christian. Many demands will be made on benevolent purses; and the income of our great Missionary Societies is not likely to be obtained with less difficulty than heretofore. Sacrifices will have to be made on behalf of Church Schools. Local burdens grow more burdensome. The impoverishment of the land continues. There were 13,000 acres fewer under cultivation last year than in the previous year; 100,000 more labourers had to seek employment in the towns; and three-fourths of the wheat required for bread was imported from foreign lands. Oh! the difficulty of keeping up subscriptions: and oh! the danger of making money the chief concern and anxiety. The Church is fast becoming a great money-collecting machine. Philanthropic societies must expend much time and energy in collecting money. It is a serious problem how to do this without lowering the spiritual tone.

* Being the substance of an Address given at the Annual Prayer Meeting of the Society, January 21, 1896, by the Rev. Alfred Oates, Vicar of Christ Church, Ware.

It is like living in a relaxing atmosphere, and breathing an impure air. Prominent among dangers to the spiritual health of the Church is this perpetual necessity for money getting. We clergy often look with anxiety on business men who make money for the maintenance of position and home, and we fear lest the cares of this world, and the deceitfulness of riches, should choke the Word. Business men may look with equal concern on us, lest in our eagerness to maintain and increase Parochial and Missionary funds, the love of money should secure a mischievous lodgment in our hearts, and spiritual interests should suffer because of the urgency of the secular. Everything in a Committee room should be done with as much circumspection and economy as in the very best commercial office; but in everything the charge must be kept in mind, "not slothful in business," "*fervent in spirit, serving the Lord.*"

I regard this work of winning the Jew to the faith of Christ as the most difficult of all Christian Mission work. It is not easy for any Christian to understand a Jew; it is no more easy for any Jew to understand a Christian. Centuries of oppression and of active persecution cannot be ignored. The iron entered the soul. The rancour must have become a very blood-poisoning. Besides, there is so much that is good and true in the religion of the Jews. "They have Moses and the prophets." Their's is the religion of Elijah and Isaiah. It is the religion which looks for the Messiah; and which teaches "to do justly, to love mercy and to walk humbly with God,"—the religion of the 23rd and of the 103rd Psalms; and which of us expects to get beyond those Psalms if only the light of Christ's love shines through them? The Jew possesses a noble temple of truth; the top-stone only is wanting. He does not see this want. How shall he be made to see it? Who is sufficient for this? Lord, wilt *Thou* not "bless the house of Israel?"

There is a dead-weight of prejudice to be overcome. What a task is this! Even Christ did not break down this wall of separation between Himself and the Scribes and Pharisees. St. Paul, whose "heart's desire and prayer" to God for Israel was that they might be saved, was constrained to "turn to the Gentiles." To the end St. Peter could not wholly shake off his Jewish preferences, and he is known as the Apostle of the Circumcision. When giants fail, who shall hope to succeed? There is only one way of overcoming prejudice, and that is by loving it down. This is a slow process: more than one generation is needed to accomplish this in its national aspect.

When prejudice yields in the heart of a Jew, it is

still difficult to awaken a spirit of interest and inquiry concerning the faith of Christ. In heathen lands, people will often listen. But "the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed."

If interest is awakened, what careful, skilled instruction is needed in order to bring the enquirer to decision! What knowledge of the Old Testament Scriptures is required, what appreciation of the Jewish standpoint, and what understanding of the Jewish interpretation! It is still as it was when Jesus of Nazareth overtook two Jews on the way to Emmaus, and "expounded to them in all the Scriptures the things concerning Himself."

Moreover, there are not frequent opportunities of dealing with Jews in large numbers. Individual intercourse is the chief channel of approach. It is like as when Nicodemus came to Jesus by night; or, as when the woman of Samaria came to draw water; or, as when the Ethiopian proselyte was sitting in his chariot. The Jew still comes by night, or is met at some place of work, or is induced to discuss some passage of Scripture in the railway car. Here the example of Christ is peculiarly encouraging and helpful. Never man spake as Christ spake. His addresses to crowds were wonderful. But when were His very choicest, sweetest, most loving words uttered? Was it not to individual men and women? Was ever the way of Salvation more clearly and simply revealed than to Nicodemus? Was ever conviction of sin brought home more skilfully, more tenderly, to a human heart than to the solitary woman of Samaria? When did our Lord reveal His Messiahship more plainly than to the man born blind? To whom was His prediction of the resurrection most directly and unmistakably made known? It was to a lonely mourner whose brother had just died. What He Himself did so lovingly, He will enable His servants to do in measure. Oh! the joy of saving one soul, and of winning one life to truth. It is the joy of the shepherd who leaves the ninety-and-nine sheep in the wilderness, and goeth after that which is lost until he find it; and, when he hath found it, he layeth it on his shoulders rejoicing. The greater the difficulty, the greater the joy. Always difficulties are to be overcome, never to be turned away from. When "all Israel shall be saved," the joy bells of heaven will ring; and the Church on earth will clap its hands, and sing, "Now is come Salvation." To-day we take our stand on the promise, "The Lord hath been mindful of us: He will bless us; He will bless the house of Israel."

This is a meeting for prayer. Let me suggest three petitions:

"Lord, increase our faith." "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove." "According to your faith, be it unto you."

"Lord, create and sustain enthusiasm." Enthusiasm is the tidal wave of faith. Enthusiasm is not excitement; it is the white heat of calmness. In presence of Goliath, enthusiasm cries, "Let no man's heart fail because of him." A breath of enthusiasm has recently passed over the national life. A threatening message came from America. It was the hasty word of a mistaken brother. England was sorry, sore, sad. But the hand was not put on the sword-hilt. Then there came a bolt from Berlin. It was sudden, unexpected, untimely, unfriendly; and when every effort had been made on our part to be friendly. The hand went to the sword-hilt. The flying squadron was made ready. The nation was of one mind. The National Anthem was sung with emphasis. The lion was roused. Something like this is wanted in the Kingdom of God. The enthusiasm of devoted loyalty to Christ; and the determination of brave men to uphold the truth of the Gospel at all costs.

All the more is this enthusiasm needed, because a Committee room is often a sort of refrigerator. Committees must act largely according to precedent; and precedent is an expression of the wisdom of the past without the light of the present. Saul of Tarsus was brought up in the school of precedent: but as the Apostle Paul, he learnt to say, "Unto the Jews I became as a Jew, that I might gain the Jews. I am made all things to all men, that I might by all means save some."

Pray also, and pray often, not only for your Missionaries, but also for your advocates. Able advocacy is powerful. It moves the head and the heart. Advocacy is not seldom able, and not all deputations are dull. But every deputation should "state the case," and make it his chief duty to "state the case" forcibly and fully. "Lord, give much wisdom and grace to all who have to preach and plead for the extension of Thy kingdom."

In Old Testament history there was one who "followed the Lord fully." He stood almost alone. Opposition and hindrance were loud and strong; but he had faith, and enthusiasm, and wise speech. "Let us go up at once," said he. "We are well able to overcome." "The Lord will bring us into this land and give it to us." "The Lord is with us: fear them not." The land was won, although the eclipse of the people's faith delayed the conquest; and Caleb was honoured. Let us "follow the Lord fully" in our warfare and work, "looking unto Jesus," the Captain of our Salvation. So shall this word receive a new illustration, and be fulfilled in a new experience, "The Lord hath been mindful of us; He will bless us; He will bless the house of Israel."

THE SOCIETY'S MISSION SCHOOLS AT TUNIS.

HOW delighted these boys were to be photographed is easily noticed. They took their different postures themselves, and some of them remind you of the saying, "What am I, what can I still become?" The group contains the eldest boys of the School, varying between the ages of 12 and 16. Some of these boys have been five and more years with us, and it is always with special hope that one looks upon them, trusting that the teaching and influence of the School may become manifest. As I look at their faces I see a very promising boy, whose rather small head is hiding up part of his master's (Mr. Aubert's) face. He has been a very good pupil, making great progress in all branches, but being none the less zealous in religious teaching and Bible lessons. His master having one day said that the prophet Habakkuk had announced faith as the means of salvation, the boy took up his Bible at home and read verse after verse, and as he

could not find the place he did so more than once. The reason was, that the version which is used in the School renders Hab. ii. 4, by "The just shall live by his fidelity" (*fidelité*), and the boy was told that fidelity could be only where faith was. At the same time I see B., the son of a rabbi; and the next boy but one, N., had to leave the School lately, because his father wanted him to earn something; but he is still affectionately attached to his headmaster, to whom, on Christmas Day, he brought a box of dates accompanied by a nice letter. Just below is the interesting head of F., cleanly shaved. He lived for some time in the same house with A. B., a young Jewish woman, who is a believer in the Lord Jesus, and often these two were found together

on Sabbath days, the boy reciting to the woman the passages he had learnt, and telling her what he had heard at School. One of the boys, the one at the extreme left, holding the straw hat, died last summer during the holidays after a short illness; about which we were very sorry not to have heard. It would have been such a privilege to point him once more to Christ. His parents were glad to have this photograph of him. His father told me that Joshua often told him what he had heard at School. It seems that he had been deeply impressed with the truth, that the Lord is not content with outward religion merely, but also looks upon the heart.

The group of Girls represents about a third of the number attending the School. They are from all the classes, and vary in age from five to fifteen. Most

of the elder ones have been in the School since the age of five or less, and it has been our pleasure to watch their development. The Mistresses and Mrs. Flad state that it is quite a pleasure to work with these girls; they are so bright-headed and quick-



THE ELDEST CLASS OF BOYS.

handed, and very affectionate. During the last two years no new pupils could be admitted, as few of the elder ones have left School, and this with great regret. Besides, there are still infants enough to supply sufficient material, and, from a missionary point of view, we prefer to have them from the earliest age that our rules allow. Last year the Girls' School for the first time sent some pupils to the public Government examinations, and out of the three who went up two succeeded with honours, which result does great credit to the former Headmistress and to the present.

During a visit which the Earl and Countess of Meath paid to the Schools, the latter addressed the girls on the object and the character of the "Ministering



A GROUP OF GIRLS.

Children's League," so earnestly developed and spread by its founder. In consequence of this, it was decided, that the girls who wished to do something for the poor should meet together one afternoon in the month. This was taken up with great enthusiasm. About sixty girls came when the party was started, but soon all came; and it is a cheerful sight to watch the many busy hands at work in the large room. Mrs. Flad, Mrs. Berney, and all the mistresses help to supply work, and at the close of the meeting, which generally lasts from two to three hours, I give them a short address, and we close with singing and prayer. Last Christmas twenty parcels with clothing were ready to be given to poor women. The girls of each class were allowed to form a list of such whom they knew to be in great need, and then each mistress, accompanied by some of her pupils, went and distributed the things. At the same time all these women were invited to come to a Mothers' Meeting, which has since been held weekly. The school-girls have thus been instrumental in forming our first Mothers' Meeting here.

If one considers that our

Tunis Schools are but day-schools, that the children pay for everything, down to pen and needle (with very few exceptions), and that the parents are openly told that the object of the Schools is to train the children for Jesus, the Messiah, it is astonishing that, day after day, there should be more than 300 Jewish boys and girls in attendance! May the Lord continue to bless this work!

I am also pleased to be able to present to the readers of the magazine some members of our School-staff, though since the group was photographed, some changes

have taken place, by which the work in the schools has been greatly profited. The Master and Mistress on the extreme left were married last July. They—Mr. and Mrs. Berney—are both Swiss, and were engaged by myself when I went to Europe in the summer of 1893, in order to find new teachers for the Schools. The girls were greatly interested when their much-loved headmistress became the wife of the headmaster, and her warm sympathy has been a wonderful addition to the usefulness of the Boys' School.

Miss Mary Guye, sister of Mrs. Berney, and sitting



A GROUP OF TEACHERS.

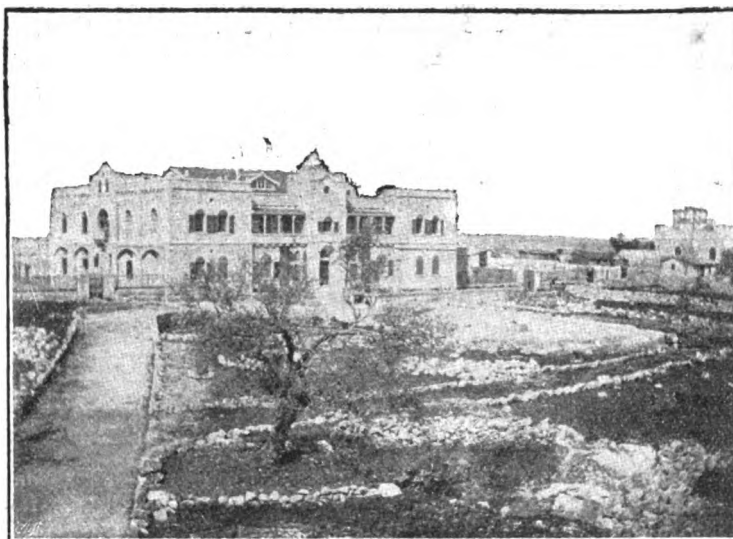
next her, has taken over the direction of the Girls' School. She had for a year previously assisted her sister as a voluntary worker, and thus entered upon her responsible duties with considerable experience.

First on the right sits Miss Lessing, the daughter of a German clergyman. She received part of her training at Kornthal and, like others, also an impulse for Mission work. Just above Miss Guye is Miss Läßle, who has been devotedly working amongst the youngest girls and infants for the last five years. Having acquired a full knowledge of Arabic as spoken by the Jews, she is now able to get her young charges quickly accustomed and attached to the School. Next to Mr. Berney stands Mrs. Allegra Belaisch, called simply Mrs. Allegra. She was a pupil of the School many years ago, and afterwards became assistant to Miss Combe. When the School was re-organised, the teaching was entrusted to three European mistresses, and since that time Mrs. Allegra has been doing the needlework. She receives daily advice and help from Mrs. Flad, and thus gets on tolerably well. Alice Cascas, on the extreme right is also a former pupil of the School, and helps Miss Läßle with the infants.

There are yet to be mentioned the three under-masters, Mr. Aubert and the brothers Berdah. The former, who is standing up towards the right, before coming to Tunis had worked with much devotion in a school for the blind in Switzerland, and, although our School here is thoroughly different, his entering into the School has brought a new era, the headmaster having found him an earnest Christian master and one in full harmony with himself. The brothers Berdah, sons of Rabbi Berdah, who in former years was master of Hebrew in the School, were both pupils in the School and are much attached to it, and have often given proofs that they have at heart its progress and welfare.

With the exception of the Berdahs and the two female helpers, the teachers live in the two school-houses, and as our own house is alongside the Girls' School and communicates with it, there is a continual friendly intercourse between co-workers in the Schools and ourselves. Our greatest joy is that all these six fellow-helpers are Christians and ideal masters and mistresses. They not only look after the teaching, but are also anxious to train the children entrusted to them in the fear of God, and they daily seek to win these young Jewish hearts for the Saviour. As for the Jewish helpers, we are sorry that they have not yet professed Christianity; but, having been at the Schools from their youth, they have so much accommodated themselves to circumstances that they are no hindrance, and offer no resistance, to the Missionary and religious character of the Schools, which has been frequently the case with nominal Christian assistants. A God-fearing Jew is a better assistant than an indifferent Christian.

C. F. W. FLAD.



THE GIRLS' SCHOOL, JERUSALEM.

THE GIRLS' SCHOOL, JERUSALEM.

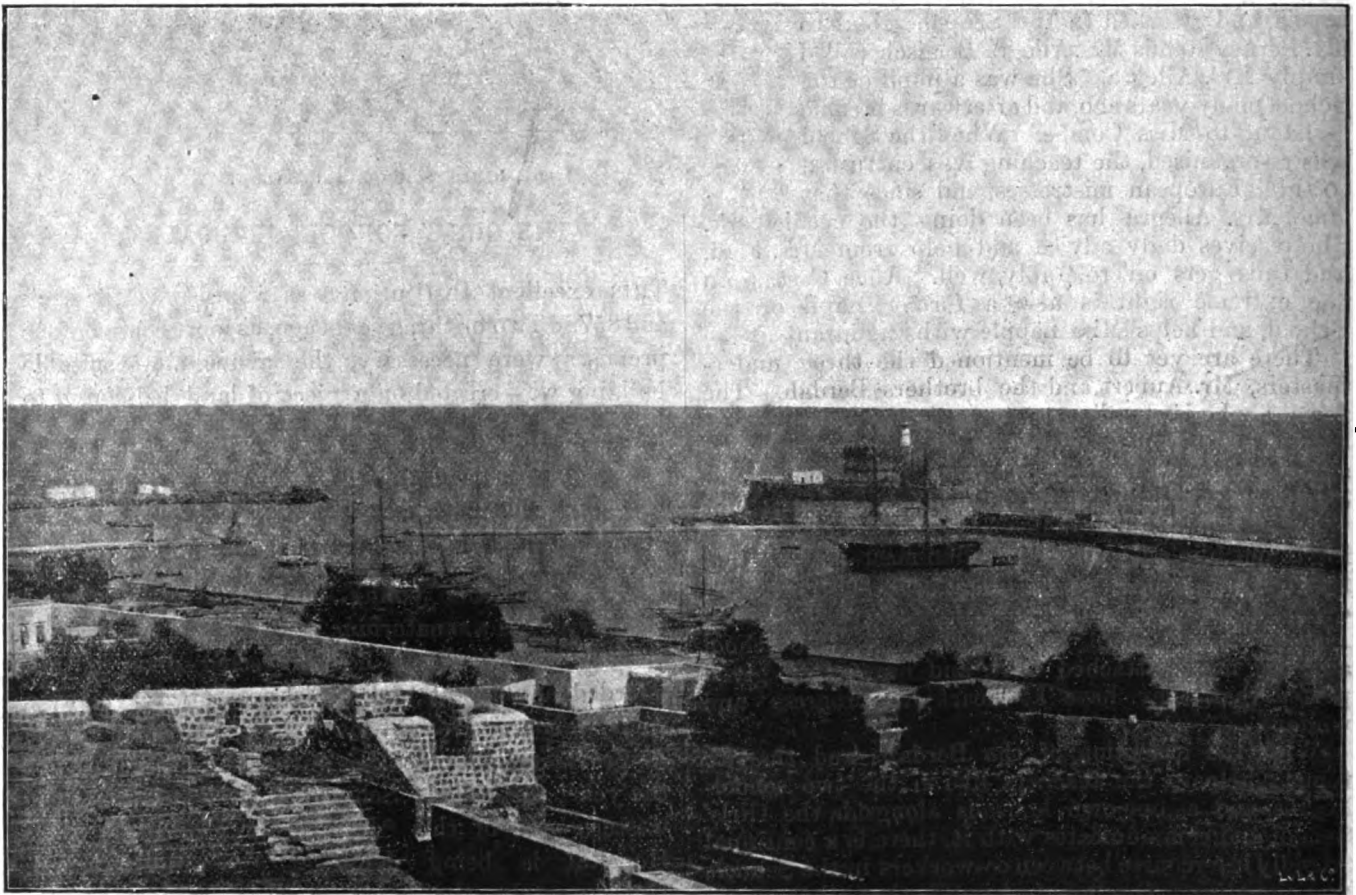
THIS excellent Institution was founded as far back as 1857. Two or three years ago, as more commodious premises were necessary, the above most suitable building was erected on a piece of land belonging to the Society, which is in a very salubrious situation, about three-quarters of a mile from the city on the western side. This land was purchased as long ago as the year 1862, and was used as a summer camping ground for the Missionaries, the children of the Schools, and the young men in the House of Industry. As a sanatorium, it has been of the greatest value, and the little house erected upon it has afforded a pleasant and healthy resort for many a weary labourer brought low by the sickness which is so prevalent in Jerusalem during the hot months of the year. The Girls' School has been erected at the western end of this "Sanatorium," and the New Hospital is being built at the eastern end. Unfortunately the hopes of the Committee with reference to the Funds required for erecting and completing the Girls' School premises have not yet been realized, on the 15th of February the debt still standing at £1,222 16s. 5d. Friends are now earnestly invited to do their utmost to aid in wiping off the debt before the end of the current financial year, on the 31st of this month. A leaflet, which may be used in forwarding a donation, will be found inside the cover of this number. Probably no part of Mission work, whether at Jerusalem or elsewhere, is more full of promise than the Christian education and training of the young.

MISSIONARY JOURNEY TO RHODES AND CHIO.

THE Rev. J. Mühlenbruch, of Bucharest, who is, as already stated, spending the winter months in Smyrna, has lately made a Missionary journey to Rhodes and Chio, with the second colporteur, Sourejohn. They took with them a large supply of Bibles, New Testaments and Tracts. The following is a short account of their Missionary labours at Rhodes and Chio, as given by Mr. Mühlenbruch :—

“On November the 15th, at 10 p.m., we left the

peculiar panorama which presents itself. Two tremendous towers, St. John and St. Michael, built in the 14th century by the Knights of St. John, and which served as watchtowers and fortifications, stand at the entrance of the harbour. These, together with the massive walls and strong fortifications, the minarets, the high palm-trees and the numerous wind-mills dotted about along the seashore, with the green hills in the background, give the picture a great charm. Rhodes is a very ancient town, supposed to have been built in the year 408 B.C. by Greeks of the Doric tribe, who, in the time of Alexander the



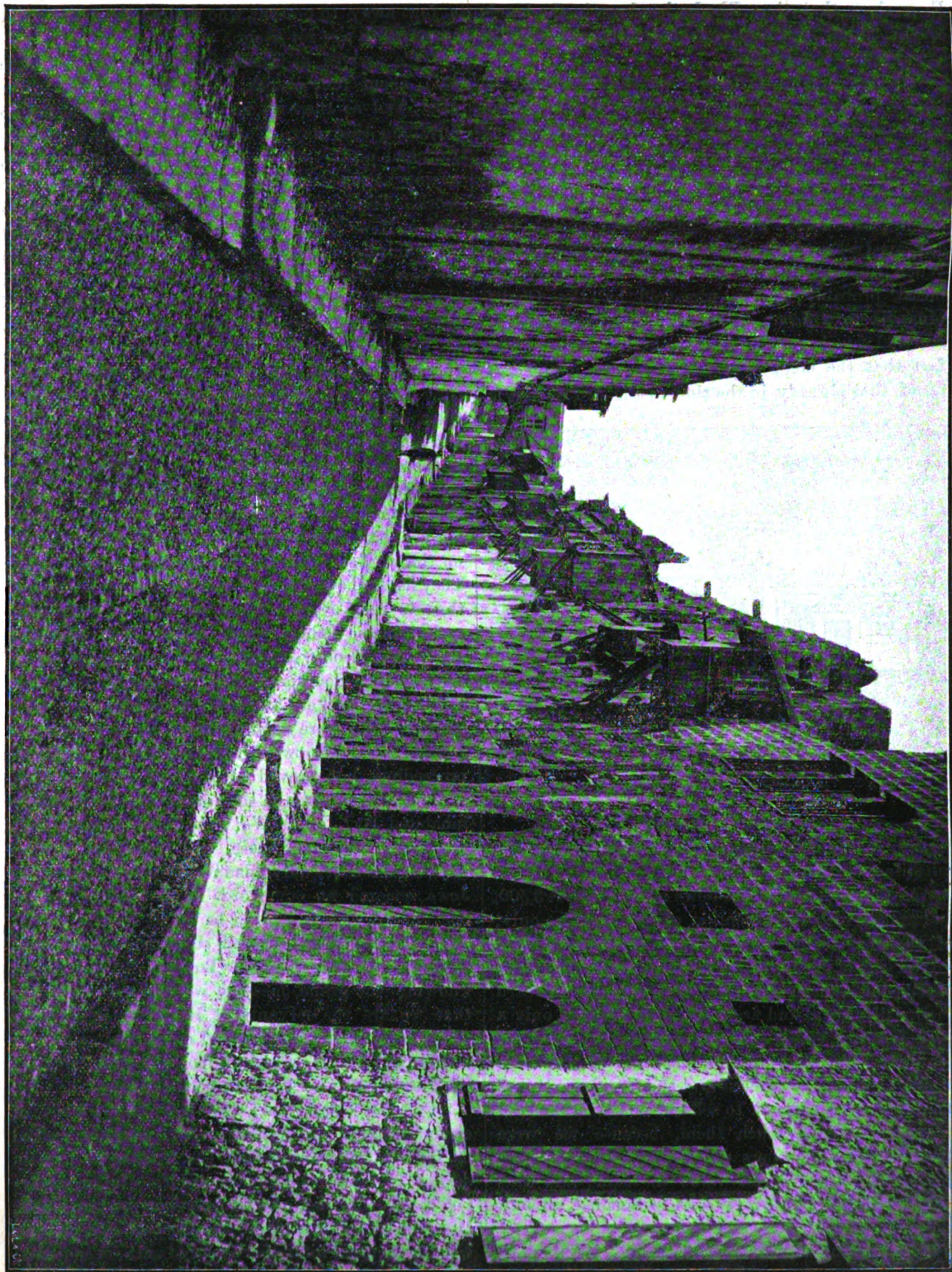
THE HARBOUR OF RHODES, WITH TOWERS OF ST. JOHN AND ST. MICHAEL.

harbour of Smyrna by a French steamer, and arrived at Rhodes on the following afternoon at about 4 o'clock, after a quick passage of 18 hours. On the steamer we met a few Jews with whom we had some conversation about the Gospel. Two of them accepted tracts gratis, not wishing to buy on their Sabbath-day; one was well acquainted with the Missionaries in Jerusalem, and mentioned Mr. Kelk particularly.

“Rhodes is a very picturesque place. As the steamer approaches the eye is fascinated by the

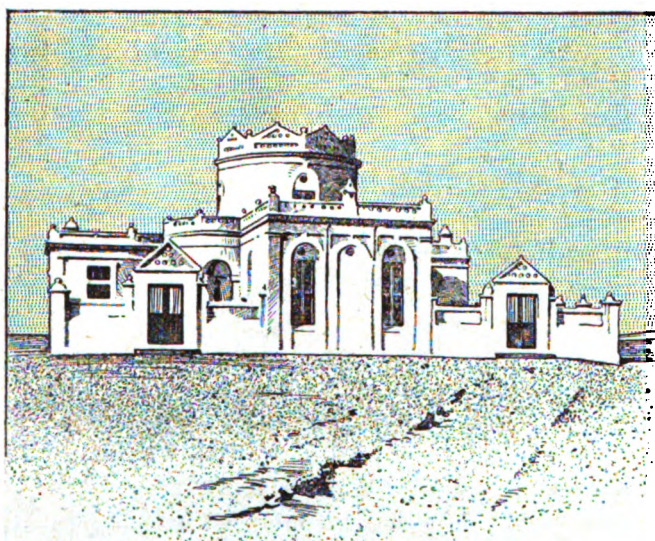
Great, possessed a powerful fleet, and greatly assisted him in his wars. In A.D. 44, Rhodes fell into the hands of the Romans, who kept it till 651, when they were defeated by the Arabs, who, in their turn, were conquered by the Knights of St. John in 1309. These latter remained masters of the island for more than 200 years, during which time it greatly flourished. The Turks made war against them in 1522, and would hardly have conquered them, had not the strongly-fortified town been unfortunately betrayed into the hands of the Sultan Soliman.

A STREET IN RHODES.



Ever since that time Rhodes has been in the hands of the Turks, and the once beautiful and fruitful island is much neglected.

"Rhodes became famous from the 'Colossus of Rhodes,' one of the seven wonders of the world, constructed by Chares in 280 B.C. It was a figure of metal about 100 feet high, representing the god of the sun. It is supposed to have stood at the entrance of the harbour with outspread legs, so that the ships could pass under. In 223 B.C., this Colossus was destroyed by a severe earthquake and never repaired. When Rhodes fell into the hands of the Arabs the metal, probably copper, was sold by the Chalif Muawija to a Jew. It was an enormous quantity, and 900 camels were required to carry it away. The fact that the metal was sold to a Jew might be a proof that already in the time of the Arabs, that is



A HOUSE IN RHODES.

to say, in the 7th century, Jews were among the inhabitants of Rhodes.

"At the present day the Jews number about 3,500, and are all, with the exception of four families only, of the Sephardim class, whose forefathers were driven out of Spain in the 15th century. The Jews of Rhodes are mostly poor, but manage to earn their daily bread and are content therewith; only a very few are better off. As regards their spiritual condition, one might divide them chiefly into two classes: the utterly careless and the fanatics. It was therefore very difficult to sell our books. Some did not even like to touch them, because we were Missionaries, and others did not care to spend their money on books of no value to them; and thus comparatively only a few were persuaded to buy and read the Scriptures and our tracts. Not a single New Testament, moreover, could we sell, but we gave

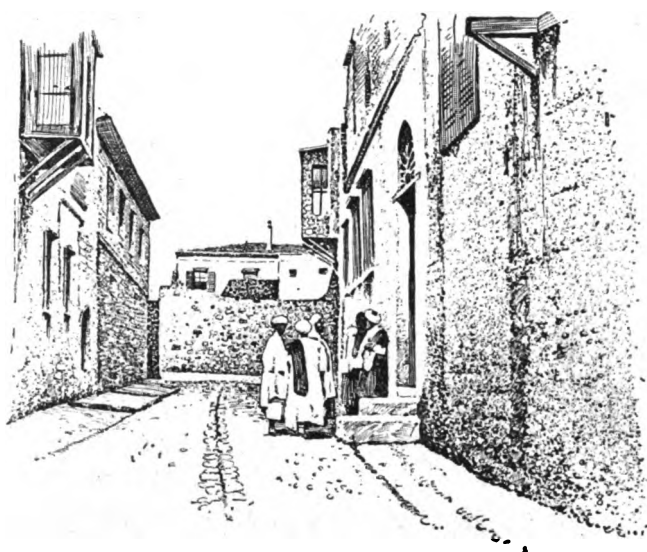
a few away to persons who desired them and could ill afford to pay for them.

"We arrived at Rhodes on a Saturday, as I have said, about four o'clock. The sun sets early in the East, and as there is no twilight we could not do anything that day. The next day, being Sunday, I first had a short service with Sourejohn in my room, asking at the same time for God's blessing upon our work. Then we left with some tracts in our pockets and a New Testament in our hands to see whether we could sow some good seed. Passing a coffee house we saw several Jews there, and seated ourselves in their midst. They, seeing that we were strangers, at once asked us: 'Where do you come from, and what do you want here?' We told them plainly what our business was, and why we had come, at which they looked at each other and smiled. I spoke to them of the necessity and importance of reading and searching the Word of God, and also told them how sweet the words of Jesus are. Then I opened my Judeo-Spanish New Testament, and read to them a portion of the Sermon on the Mount, explaining it a little at the same time. Sourejohn then spoke on the words: 'Man does not live by bread alone,' &c. They listened quietly, only making a remark now and then to each other. When we left, we distributed some tracts among them, which they accepted. Early on Monday morning we commenced in all earnestness. Sourejohn took his bag of books and I filled my pockets, and so we went into the Jewish quarter. We were soon followed by a number of Jewish boys, who were very inquisitive about our proceedings, but proved after all of some use to us, as they took us through the streets which are chiefly inhabited by Jews. We went from shop to shop and from house to house, and were not always received in a friendly manner. Several times the Jews sneered at our words and insulted us; at one place we were told to be off at once; and at another shop, where we were surrounded by a crowd of Jews, we were hooted. But we did not mind, knowing the grand message we had to deliver, and that we are the servants of Him who is the King of kings and Lord of lords, and remembering that it is written: 'How beautiful upon the mountains are the feet of him that bringeth good tidings!'

"On the other hand, we also had tokens of encouragement. A young Jew secretly asked us for the four Gospels and the Acts, as he greatly desired to read them, and seemed grateful on receiving them. Another young man bought two tracts, and begged for a copy of the Gospels as a present, wishing to make himself acquainted with its contents;

and he was evidently glad when we gave him one. Passing a shop of the better class, where a number of Jews were assembled, we were called in and asked to take a seat, and then a hot discussion commenced, which, however, ended very amicably, as they all warmly shook hands when we left, and one of them bought some books. Another asked us to call upon him. He told us that he was a nephew of the late Mr. Carol, Missionary of the Society at Jerusalem. He bought a Pilgrim's Progress in Judeo-Spanish and a tract.

"We met quite a number of people who knew Mr. Eppstein when he was stationed in Smyrna. One of them almost embraced me when he heard that I was his son-in-law, and asked for his address in order to write to him.



THE STATE PRISON.

"We also made the acquaintance of a Jew from Aidin, in Asia Minor, who had been transported to Rhodes because he was accused of having spoken against the laws of Turkey, though he denies having done so. He is kept like a state prisoner and is allowed to walk about in the inner town, which is surrounded by gigantic walls, dating from the time of the Knights of St. John. He is a tailor by trade and permitted to follow his profession, besides which he gets 7½d. a day from the Turkish Government. There are many state-prisoners in Rhodes, especially Arabs, who were revolutionists; some of them are of good family and have possessions in Arabia.

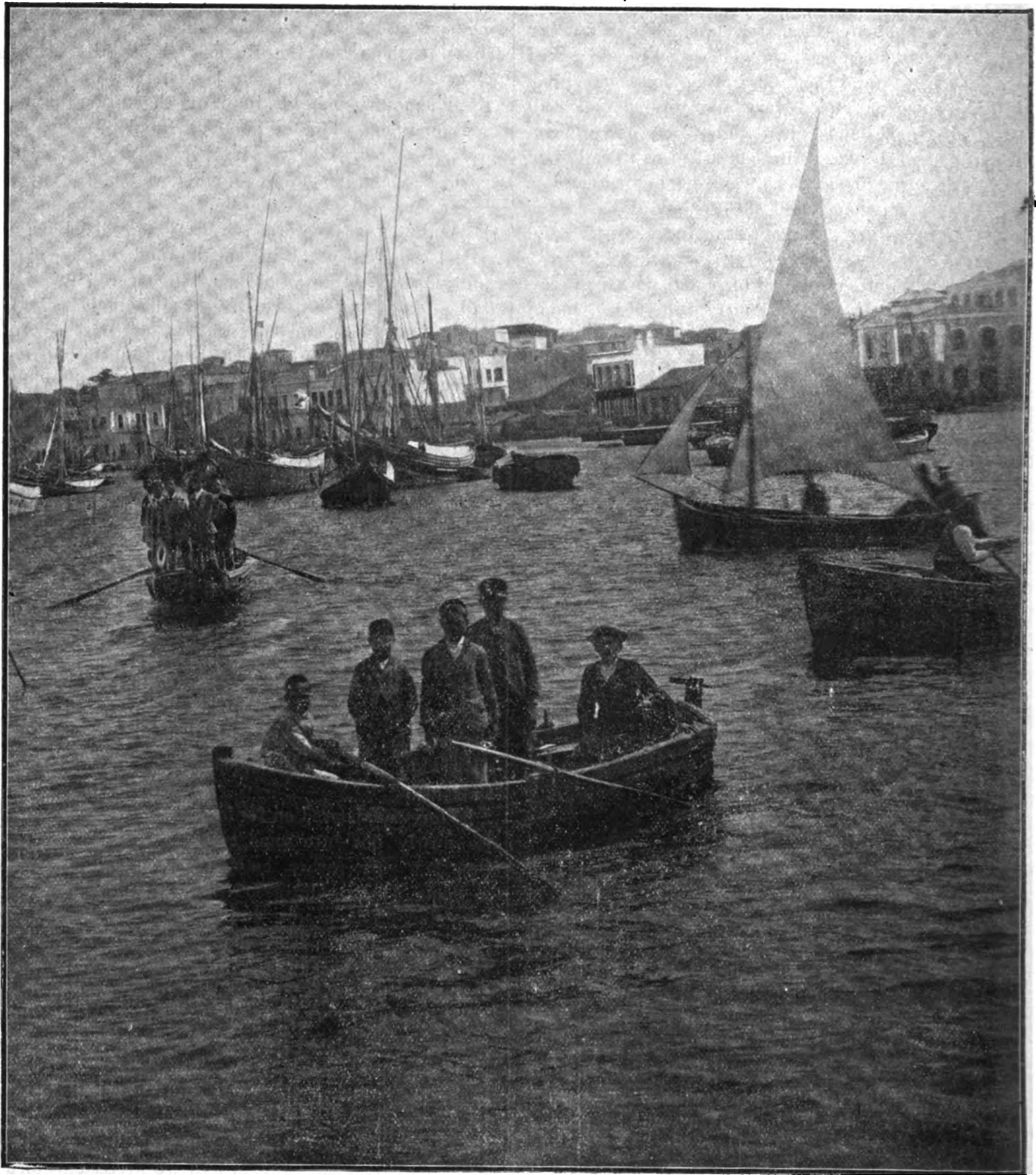
"The Jews have three schools, where only Hebrew and Spanish are taught, and one high school, where the children can also learn modern languages. We called at them all. The three former consisted of one class-room only, and in each room were about one

hundred children huddled together, one master at one end and another at the other end of the room. These teachers took hardly any notice of us, and when we showed them our books, they only very wisely shook their heads, implying that they did not care for them. Quite different was our reception at the high school. The Headmaster was very friendly, took us over the building, and shewed us the three class-rooms, which were nice and lofty. One room of the building was occupied by a great Chacham, a very learned man. He seemed proud of his great collection of Hebrew books, which covered a whole wall, and said: 'They are all very ancient books.' I glanced at them, and then said: 'But I miss a very important book among your collection which is more ancient than any you have.' 'Oh, indeed, and what book is that, pray?' he asked. 'It is the Berith Chadashah (New Testament), written by good and pious Jews, and if you will allow me, I shall feel much pleasure in giving you a copy to read and to supplement your collection.' At first he looked very grave, but then politely refused the offer; he accepted however a tract, and said that he would read it. When we left, the Headmaster sent a boy after us asking me to give him the book which I had offered the Chacham. Sourejohn went back and gave it him, and he thanked him very much for it. The next day, when we called again, we found that he had read in it, for he asked us some questions about the genealogy of our Lord. We had some conversation with him, and he also accepted two tracts and a Catechism.

"Thus we laboured on for four days. The last day we nearly got into some trouble with the Turks. One Jew was rather embittered, and accused us to some Turks, who stood about, saying that we were dangerous people, and had come to Rhodes to stir up the Jews. They looked at our books, and Sourejohn, who speaks Turkish, explained the matter, and told them that our books were good, and had twice passed the Custom-house, and could, consequently, be circulated amongst the Jews in Turkey. It might have become very unpleasant for us if the Turks had believed the accusation, as disturbances are now constantly taking place in these parts.

"The day after this occurrence, early on Friday, we left Rhodes for Chio, where we arrived before dawn on Saturday. The people at the Custom-house were very particular, and it was nearly midday before we were settled in a somewhat decent hotel.

"Chio is a very fertile island, and has altogether about 70,000 inhabitants, mostly of Greek origin. It produces wine, silk, oranges, lemons, citrons, mastic



CHIO FROM THE SEA.

and pistachio nuts. Earthquakes are of no rare occurrence, as the whole island is volcanic. Fourteen years ago Chio was destroyed, and more than 3,500 people lost their lives, and property of the value of

about five millions was destroyed. Even now, very many houses are not rebuilt, but stand in ruins.

"The capital of Chio is the very ancient town Kastro, now generally called Chio, and claims to be

the birthplace of Homer. Kastro, or Chio, has about 13,000 inhabitants, of which only three hundred are Spanish Jews. Most of them are tradesmen, and though they live in the town, they generally go all over the island from village to village. Nearly all have been born and bred there, and are very ignorant, as it is only a few years since Baron de Rothschild gave them the sum of £600 for the purpose of building their school. Even now they cannot maintain it, and are obliged to take Greek and Turkish scholars. We visited the school and had a talk with the Headmaster, who accepted a copy of the New Testament and a tract. He was not able to buy Hebrew Bibles and Pentateuchs for the Jewish boys, as the funds of the School Committee did not allow it, though we offered him the books at a very low price. Many Jews, we were told, happened to be out of town, making their round through the villages before the rainy season. All who were in town, we tried to find out and to come into contact with. Two young Jews, one from Constantinople and the other from Smyrna, known to Sourejohn, were of great help to us, pointing out the Jewish shops and dwelling-places."

THE BIBLE AND RECENT ARCHAEOLOGICAL RESEARCHES.—The Rev. PROFESSOR SAYCE read a most interesting and valuable paper at the Church Congress on "The Authority and Credibility of the Old and New Testament as Affected by Recent Archaeological Researches." We refer our readers to the same having space only for a small quotation. It has been reserved for the end of the 19th century to reverse the continuous tradition of the Christian Church, as well as of the Jewish Church—as far back, at all events, as the time when the Samaritans adopted the faith of the Jews—and to make the law of Moses the last, and not the first, stage in the development of Hebrew religion. The new teaching also involves the belief that considerable portions of the Pentateuch lay claim to an age and authorship which do not belong to them, and that when Hilkiah declared that he had "found the book of the law" he was intentionally misleading both king and people. The grounds are twofold upon which this reversal of the tradition of the Church is based. On the one hand, it is asserted that literary analysis has shown that the Pentateuch is the work of a number of writers, all of them of comparatively late date, who have combined their several contributions so skilfully as to deceive everyone except a few higher critics at the end of our 19th century. On the other hand, it is alleged that as those writers all lived long after the events they profess to record, and as they frequently contradict one another in recording them, the events themselves are unhistorical. In reading the works of the German critics and their disciples there is one curious fact which cannot fail to strike us. They deal with the literature of the Old Testament as if no other literature had ever existed in the ancient Oriental world, and, while professing to regard Old Testament history as merely a part of the general history of mankind, they nevertheless treat it as if the Hebrew people had lived by themselves in a desert island. The truth, however, is that from Egypt, from Babylonia, from Assyria, nay, from Palestine itself, old literatures and inscribed monuments are pouring in, coeval with the age of the patriarchs and of Moses, and offering numberless opportunities for testing the truth and the antiquity of the Biblical record.—*Jewish Chronicle*.



DAMASCUS.

The Rev. J. SEGALL, of Damascus, writes :—

"We have been very busy lately, re-arranging our work so as to fit it in with the medical work. There are more patients than Dr. Masterman can possibly manage to see. We have been fortunate in securing a capital schoolmaster, whose wife is also our Bible-woman. Mr. Meshaka's work consists now in visiting the Jews (especially following up the acquaintance of those who come to the Dispensary), and in helping with the different meetings and classes.

"The following is a list of services and meetings during the week :—

- Sunday* : 10.30, Service in English.
2 p.m., Sunday School.
2 p.m., Miss Gridley's Bible Class.
3.30 p.m., Service in Arabic.
- Monday* : 9.30 p.m., Prayer Meeting for Workers.
10 a.m., Mothers' Meeting.
2—4 p.m., Meeting at the Dispensary.
6.30 p.m., Night School.
- Tuesday* : 6.30 p.m., Night School.
- Wednesday* : 10 a.m., Mothers' Meeting.
6.30 p.m., Night School.
- Thursday* : 2—4 p.m., Meeting at the Dispensary.
6.30 p.m., Night School.
6 p.m., Miss Gridley's Class.
7.30 p.m., Service in Arabic.
- Saturday* : 10 a.m., Meeting in School Room.
10 a.m., Meeting at Mr. Segall's.

"We are very anxious to open a Girls' School. It would just be the kind of work that would suit Miss Gridley. Besides, we have the money for a native teacher, and also a considerable sum towards the rent of school premises.

"We in Damascus do not think so much of the dangers by which we are surrounded at present as our friends do at home, but these troublous times naturally have a baneful influence over our native workers. They seem to be paralysed with fear. It is painful to see the panic-stricken Jewish and Christian population of this place. A great number of Christians have left for the Lebanon or Beyrout. Just now fighting is going on between the Druses and Turkish troops within a very short distance of the city. This

does not improve the temper of the fanatic Moslem population, and a repetition of the year '60 is almost daily expected. As far as we Europeans are concerned, I do not think there is any immediate danger: we go about our work as usual and commit ourselves to the protecting care of our Heavenly Father."

MOGADOR.

The following is Mr. T. E. Zerbit's interesting journal for the month of December:—

"The Jews, as well as the Arabs, are in the greatest consternation at hearing that cholera has broken out at Casablanca, Mazagan, and Azmoor, especially in the last-named town, where there are a great many fatal cases. The contagion is running its usual course; it attacks all the towns on the coast, and that cannot be otherwise with the apathy of the Moorish Government, which has done nothing, and is not taking any sanitary measures for it. 'Maktob,' 'It is written,' 'It must happen.' 'God wills it,' 'It must be so'! It is simply the fatalism of the Koran, iii. chapter: 'No soul can die unless by the permission of God according to what is written.' With the Arabs precaution, hygiene and medicine, are of no use. 'It is written'! But for us who know the grace of the Lord, we humble ourselves in His holy presence, to accept His judgments and His justice, and far from complaining of His severity, we wonder at the riches of His mercies! Oh! may He have pity upon us, not for our sakes, who are sinners, but for the love of His Son who has fulfilled all righteousness. May He convert and change the heart of those who do not know Him. May His chastisements humble the proud, subdue passions, fanaticism, and the superstition of the inhabitants of this country, that they may glorify Jesus as much as they have despised Him!

"The Jews are in terrible anxiety! Passing a shop, I was called by a Jew, who begged me to come in. I found there the Grand Rabbi 'Dian,' with several other Jews. They asked me, if I had any news from the coast about the cholera.

"After a conversation, I said to them, 'I ask the God of Israel that this contagion, which is making so many ravages near us, may, by the blessing of God, cause Israel to think, and seek deliverance through Jesus the Son of David! Do not die,' I continued, 'in the hardness of your hearts, in your indifference, and in your false security! God has had patience with you; it is time to humiliate yourselves, and call upon Him, as it written, "Therefore will the Lord wait that He may be gracious unto you, and therefore will He be

exalted that He may have mercy upon you: for the Lord is a God of judgment: blessed are all they that wait for Him" (Is. xxx. 18).

"The grand Rabbi would not listen to me any more, but went out without saying a word.

"When speaking on the same subject in a house, a Jewess said, 'I hope that the doctors in the town will have some medicines to preserve us from the cholera?' 'Oh,' I replied, 'if you employed yourselves as much with the deliverance of your souls as with that of your bodies, all would be well! Do you think of your sins? Do you not know that they have provoked the justice of God? Do you not think that in this time of calamity you have need of repentance?'

"A Jew answered, 'But we are not heathens, like the Arabs! we accomplish the commandment of God to the letter, that is to say, the feasts, Sabbaths, fasts, good works, and prayers every day.'

"I replied, 'Let us see what the prophet says about your good works, feasts, and Sabbaths. Here we read the first chapter of Isaiah, dwelling on the 15th to 18th verses: "Your hands are full of blood," &c.

"All the Jews exclaimed at once, 'We have not killed anybody like the Arabs have, nor have we any blood upon our hands!' 'That is a mistake,' I replied, 'if you will listen I will show you the blood that you have on your hands, and the way to purify yourselves from it: Pilate, the heathen governor, said, "What shall I do then with Jesus which is called Christ? They all (the Jews) say unto him, Let Him be crucified. His blood be on us and on our children" (Matt. xxvii). Now that you know the cause, you must seek deliverance; you must ask the God of Israel to purify you from this innocent blood by repentance, and the Lord in His mercy will hear you, as it is written: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication, and they shall look upon Me whom they have pierced and mourn" (Zech. xii. 10).

"A Jew, much struck with what he had just heard, said, 'All this is really in the Bible, and it is curious that our rabbis never mention it.' 'It is not astonishing,' I replied, 'that your rabbis do not talk about it, and they keep you in a false security, for the prophet foretold this, when he said, "They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace" (Jer. vi. 14).

"This interesting conversation made a great impression on my hearers."



The Annual Meeting of the Ladies' Union was held on Feb. 18. Particulars will be given next month.

The "Palestine Exhibition" recently held at Clitheroe raised £128. 8s. 10d. towards the Safed Hospital Building Fund.

Dr. Chaplin left England on 25th February to visit the Society's Missions in Jerusalem, Jaffa, Hebron, Safed, Damascus, Smyrna and Constantinople.

Mr. Norollah has lately been engaged in transliterating the book of Genesis from Persian into Hebrew characters for the Persian Jews, and an edition of 2,000 copies has been printed at the Operative Jewish Converts' Institution for the British and Foreign Bible Society.

On Sunday, February 9, the Rev. A. Bernstein baptized three young Jews in the Parish Church of Spitalfields. The candidates had been instructed and prepared by Mr. Bernstein and Mr. Zeckhausen, and were examined and approved by the Archdeacon of London. A considerable congregation of Converts and Jews was present.

The Palestine Exhibition held at Fakenham, Norfolk, on Jan. 27-29, was very reasonably successful, and stirred up a great amount of interest. The Rector, the Rev. A. E. Humphreys, writes:—"On behalf of our friends here, I beg to thank you for your kind help for our Palestine Exhibition, which has helped much to quicken interest in Missionary work among the Jews."

The Rev. Dr. Preston, of Runcorn, has of late been exerting himself on behalf of our Society. He has been lecturing and preaching at Bridlington and Whitby. His lecture on "Sights in Jerusalem," illustrated with large coloured diagrams, have been interesting and instructive, and have given much satisfaction to large and appreciative audiences. They throw much light upon the features of the Holy City.

The Worthing Auxiliary held its Anniversary on January 12th and 13th, the deputation being the Revs. E. C. Britton, and A. Bernstein. Sermons were preached at Broadwater, in Christ Church, Holy Trinity and St. George's Church. The meetings were held at Holy Trinity Vicarage and Christ Church School-room, and were attended by a larger number of friends than on the previous Anniversary. The Collections also shewed an advance.

The Croydon Annual Meeting was held on January 27th, Mr. G. A. King, M.A., in the chair. The Rev. H. McNeile, Vicar of Bredbury, and the Rev. L. Harding Squire, Vicar of Kenley, attended as deputation. Their remarks were greatly appreciated, the latter giving much information of the work at Jerusalem from personal observation. The Rev. C. S. Painter pleaded for a Missionary from the Auxiliary. Sermons were preached on the following Sunday by the Revs. W. T. Gidney and C. S. Painter. There was a considerable advance in the Collections over those of last year.

On Tuesday, December 10th, in the District Church connected with St. Martin's, Leeds, Mr. R. S. Spiegel read, to the North Leeds Sunday School Teachers, a paper entitled "Some Chapters o

the New Testament viewed in the light of the Jew and of Judaism." We learn that the paper was of an interesting and instructive nature, and threw considerable light on many passages of the New Testament which are rather obscure to those ignorant of Jewish custom and ceremonial. The interest of the Lecture was increased by the exhibition of phylacteries and Jewish vestments used at worship, the use of which was explained to the audience. The meeting was well attended.

The Rev. J. M. Eppstein, of Clifton, writes:—"On Saturday, December 21st, we had no service in the afternoon at St. Paul's Mission Hall, as all the inmates of the Home wished to be present at the confirmation of one of the former inmates, whom I presented to the Bishop of the Diocese. God grant that he may indeed be strengthened in his faith and 'daily increase in the Holy Spirit more and more, until he come to God's everlasting kingdom.' On Thursday, the 23rd January, I baptized Paul Max F., after a stay of four months in the Home; he is not a learned man, and was rather slow at learning the Messianic passages, but I believe him to be an honest, upright and true convert, earnestly seeking salvation through the blood and sacrifice of Christ."

The Rev. F. L. Denman writes:—"The following letter has been sent to me from a very much tried convert of the Society, asking if the particulars may be put in the 'Intelligence.' Many kind friends of the Society have subscribed to get him a larger and better Lodging House, and they, I am sure, will be glad to read in the pages of our Magazine how well their efforts have been rewarded. He says:—"With a thankful heart to my Lord and Saviour, I am able to speak of the good work done in my lodging house for Jews, opened by the kind assistance of Christian friends. Although, at first, the number of lodgers were few, yet the Christian treatment experienced by those few made others come, and the average is increasing from day to day. They mostly consist of Jewish young men coming to London from different parts of Europe and Asia, and most of them are destitute of religion. To such Jesus is preached in words and deeds, and I am thankful to say that the seed sown does not always fall on a rocky ground. Some Hebrew Christian young men are coming from time to time to speak to their brethren about 'Christ and Him crucified,' amongst whom is an Inmate of the Operative Jewish Converts' Institution, who by his pleasing and affectionate manners has won the hearts even of the most decided and abusive characters." "May I thank all the Christian friends who have kindly supplied me with tracts and other Christian literature, and may I ask their prayers that the Lord may bless this lodging house and the work therein, that His Holy Spirit may touch the hearts of those who come."

Mr. L. Zeckhausen, who is working in London, says:—"At the end of each address in the Mission Hall I made it a standing rule to appeal to the common sense of my hearers, asking them to peruse without prejudice the New Testament and our Missionary tracts. And these appeals were, I am glad to report, never in vain. The colporteur or myself were frequently approached with requests for Christian literature, which we granted with discretion. Especially encouraging was it to see some Jews coming pretty regularly, Saturday after Saturday, to these meetings. May the Lord prepare fruitful soil in the hearts of those friends and bless the scattered seed!"

A German Jew has obtained a concession from the Persian Government for the construction of a road from Teheran to Bagdad, and for the establishment of a transport service between the two cities, as also a concession for the construction and working of a steam or electric tramway, about ten miles in length, from Teheran to the villages north of that capital.



The Nineteenth Century and its Termination.

TO THE EDITOR OF THE "JEWISH MISSIONARY INTELLIGENCE."

DEAR SIR,—The present popular and authorised system of B.C. and A.D. registration, adopted in all almanacs and calendars is, of course, well known to deviate from strict truth, inasmuch as our common Christian Era, usually called the Vulgar Era, takes its rise from a point of time some four years or more subsequent to the event which constitutes the real commencement of the Christian Era, namely, the Nativity of the Redeemer of mankind. This event must, of course, have taken place prior to the time when the sceptre departed from Judah, and the law-giver from between his feet: and this event, namely, the murder of Mariamne's two sons, the only remaining representatives of the Asmonean family, took place, according to Dean Prideaux, and other kindred works, in the year B.C. 5.

Allowance being made for this error, the present year, A.D. 1896, should read A.D. 1900, and would be the last year of the present century. But a second deviation from strict truth in our system exists in the day and month on which we commemorate the nativity of the Redeemer, namely, the twenty-fifth day of December. By how much there is truth in the theory that the Nativity of the Redeemer took place on the Hebrew Festival of Trumpets, divinely commanded to be observed on the first day of the seventh month of the Mosaic Calendar: by so much, a second correction, amount-

ing to some three months is necessary in order to put the Festival of Christmas in its right place. Allowance then being made for these two errors, the present nineteenth century of the Christian Era will terminate some early day in October next; or more properly on the first day of the autumnal festivals of the Hebrew nation.

Unimportant as these errors are in a domestic sense, and utterly impracticable as must be any attempt at rectification, they have had the effect of throwing the whole science of chronology off its centre, and seriously checking the study of Biblical Truth.

ANON.

THE LABOUR HOME.

DEAR MR. EDITOR,—Please allow me to draw the attention of your readers to the Society's London Labour Home. The idea is, I believe, to provide poor, deserving Jews with work, so rendering them the greatest possible kindness. So I sent an old pair of trousers to be mended and to have a new pair made like them. Both of these operations were quickly performed for 18s. I next sent a topcoat, green from age, to be turned. It has come back to me looking almost like a new one: cost 15s. Lastly, a surprise, which has been in regular use for many years, was sent to be re-fitted with collar, &c. This also has been satisfactorily carried out for three shillings.

I may be supposed to have rendered kindness to these poor toilers. But I can assure you the Institution has rendered far greater kindness to me. So I write this to advise others to follow my example, assuring them that they will do good and get good.

Yours faithfully, A POOR PARSON.

The Editor is not necessarily responsible for opinions expressed in signed Articles, in Articles marked "Communicated," or in the Correspondence.

ANNIVERSARIES OF AUXILIARY ASSOCIATIONS, &c.

NORTHERN DISTRICT.

Secretary.—Rev. F. HEWSON WALL, LL.D., 17, Bootham Terrace, York.

Date.	Place.	Term or Meet.	Collections.	Date.	Place.	Term or Meet.	Collections.
1895.	NORTHUMBERLAND.			Jan. 8	Huddersfield, St. John	SS	3 12 0
April 15	Newcastle, St. Stephen	S	2 2 0	12	Harrrogate, St. Mary	S	2 0 0
	YORKSHIRE.			13	Heverley, Minister	SSS	6 8 0
	Shipley	SS	2 4 8	14	Do	SS	4 16 4
Dec. 1.	Sleights	S	0 8 0	26	Southam Mills, Huddersfield	S	6 18 0
1896.					Helme do	SS	4 1 3
Jan. 1	Cleckheaton	S	0 11 8	27	Bridlington Quay	SSS	10 0 4
	Sheffield, St. Philip	S	1 10 0		Do	M	2 0 0
	South Croxland, Huddersfield	S	1 16 6				

NORTH-WESTERN DISTRICT.

Secretary.—Rev. S. SCHON, 25, Cavendish Road, Blundellsands, Liverpool.

Date.	Place.	Term or Meet.	Collections.	Date.	Place.	Term or Meet.	Collections.
18 6.	CHESHIRE.			Jan. 4	Liverpool, St. Mary,	S	0 10 6
Jan. 20	Stockport, St. Thomas	M	1 1 0	13	Kirkdale	S	6 4 7
	Do. St. Stephen	SM	1 17 11		Chitheroe, St. James	S	6 4 7
	Do. St. Mary	SM	6 11 1				
	LANCASHIRE.			19	Shrewsbury, St.	SS	11 13 10
1—	Liverpool	MM	None.		Alkmond	S	0 10 10
				2	Do. do.	MM	6 1 11

MIDLAND DISTRICT.

Secretary.—Rev. C. RUMFITT, LL.D., 7, Braithwaite Road, Sparkbrook, Birmingham.

Date.	Place.	Term or Meet.	Collections.	Date.	Place.	Term or Meet.	Collections.
1—96.	BEDFORDSHIRE.			Jan. 6	LINCOLNSHIRE.		
Jan. 12	Blunham	SS	2 0 0		Canwick	SSS	3 16 0
	DERBYSHIRE.			26	Workshop	SS	6 16 8
19	Baslow	SSS	7 8 6	27	Do	M	1 4 0
	Newton Solney	M	3 7 0		WARWICKSHIRE.		
	HEKEFORD.				King's Heath	M	1 0 0
	Withington	SS	4 6 8		WORCESTER.		
	HUNTINGDON.			13	Cookley	SS	5 0 0
	Alconbury	SS	3 12 9	15	Do	M	2 8 0
	Little Stukeley	SS	0 16 9		Lower Milton	M	2 8 11

EASTERN DISTRICT.

Secretary.—Rev. J. STORMONT BELL, M.A., 1, Stanley Avenue, Thorpe Road, Norwich.

Date.	Place.	Term or Meet.	Collections.	Date.	Place.	Term or Meet.	Collections.
1895.	CAMBRIDGESHIRE			Jan. 19	Morton	SS	2 17 6
Jan. 30	Little Wiltbraham	M	1 2 0		Weston	S	0 15 2
	BASEX.			20	Norwich, St. Martin	M	None.
	21	Do. N.Y.M.S.	M	21	Do. St. Philip	M	None.
	22	Do. St. Stephen	S	22	Do. St. Stephen	S	None.
	23	Do. St. Stephen	SS	23	Raynham	SS	2 3 8
	24	Do. St. Stephen	M	24	Norwich St. Martin-at-Oak	M	6 17 6
	NOFOLK.				SUFFOLK.		
12	Cromer	SSS	14 12 0		Ipswich, St. Mary Quay	SS	30 2 7
	Woughton	S	1 2 8		Do. Sunday School	M	3 0 4
	Bircham Tofa	S	0 3 7				
	Wharborne	S	0 13 4				
	13	Fring	M	0 9 0			
	14	Great Walsingham	M	0 16 8			
	15	Walsingham	M	1 16 10			

SOUTH-EASTERN DISTRICT.

Secretary.—Rev. C. S. PAINTER, M.A., 30, Lansdowne-road, Croydon.

Date.	Place.	Term or Meet.	Collections.	Date.	Place.	Term or Meet.	Collections.
1895.	HANTS.			Jan. 12	SUSSEX.		
Jan. 12	Southsea, St. Paul	SS	9 12 3		Brighton, Christ Ch	SS	22 16 4
	Do St. Simon	SSS	19 10 8		Broadwater	SS	4 11 11
1.	Hopley	SS	1 2 10		Worthing, Christ Ch	SS	3 1 4
	KENT.				Do. Holy Trinity	SSS	15 0 0
6	Bexley, St. John	S	6 18 6		Do. St. George	M	2 16 3
	SURREY.				Do. Holy Trinity	M	6 10 0
1	Dorking, St. Paul	S	6 6 8		Do. Christ Church	M	6 10 0
12	Claremont	SS	3 19 10		Room	SSS	7 2 8
27	Croydon	M	8 3 10		Petworth	SSS	12 4 0
					Storegate	SSM	12 4 0
					Fitchurst	SS	4 7 3
					Wadhurst	SS	3 0 0

JEWISH MISSIONARY INTELLIGENCE

AND · MONTHLY · RECORD · OF · THE
LONDON · SOCIETY · FOR PROMOTING
CHRISTIANITY AMONGST THE JEWS

APRIL, 1896.

BY THE WAY.

THE following are the Anniversary arrangements for next month, May 7th and 8th, so far as they are yet completed:—

The ANNUAL SERMON will be preached on Thursday evening, May 7th, in St. Matthew's, Bayswater, by the Vicar, the Rev. E. A. Stuart, M.A. Divine Service will commence at Seven o'clock.

The ANNUAL BREAKFAST will be held the next morning (Friday, May 8th), in Exeter Hall, at nine o'clock, when an Address will be given by the Very Reverend the Dean of Norwich, D.D.

The ANNUAL MEETING will follow in the Great Hall, at 11 o'clock. Sir John H. Kennaway, Bart., M.P., presiding as usual. The speakers will be the Archdeacon of Liverpool (Dr. Taylor); J. K. D. Wingfield-Digby, Esq., M.P.; the Rev. H. Hastings Kelk, M.A., of Jerusalem; and another.

As the children in the Hebrew Schools will still be at Ramsgate, pending the alterations to the newly-acquired premises on Streatham Common, and so not able to sing at the Meeting as usual, it is proposed that a voluntary choir shall give the Society's new Service of Song, "The Separated Nation," at 10 a.m.

The Bishop of Newcastle (the Rev. Dr. Jacob) has become a Vice-Patron of the Society.

We trust that those Churches which cannot give collections on Sunday, will devote their offertories on Good-Friday, the 3rd instant, to the Society's work,

and thus give a practical turn to the prayer in the Collect for the day, "Have mercy upon all Jews, . . . and fetch them home, blessed Lord, to Thy flock."

The *Quarterly Prayer Meeting* will be held in the Society's House, 16, Lincoln's Inn Fields, W.C., on Tuesday, April 22nd, at 3 p.m., when an Address will be given by the Rev. Canon Trotter, M.A., Vicar of Christ Church, Barnet. All friends are cordially invited to be present. The Rev. C. H. Titterton, M.A., who is shortly going to Warsaw, will attend.

Sermons on *The Jewish Story* were preached on the Friday afternoons in Lent in St. John's Church, Paddington. We propose to publish these Sermons during the next few months in this magazine, and afterwards to print them in pamphlet form. The first, by the Venerable Archdeacon of London, forms the supplement to the present number.

A number of the volumes of the previous Courses of Sermons remain on hand. As our object is to circulate them, and so to increase interest in the work, we are offering *each Course at the reduced price of sixpence* (namely, "Seven Sermons on the Jewish Question" and "St. Paul's Reasons.")

Several friends have kindly sent the annual payment (1s. 6d. postage free) for the *Intelligence*, but there are many more who might follow this excellent example instead of remaining content to receive it free of charge.

We still continue without any definite news of the Society's Missionary Agents in Abyssinia, and are unable to communicate with them, or they with us.

Meanwhile, the disastrous defeat of the Italian army on March 1st, as the result of the attack of General Baratieri's forces upon the entrenched position of the Shoans, will not, we fear, enable the long silence to be broken just yet.

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As an illustration of the way in which Rabbinism is fast losing its hold on the Jews generally, the following may be related:—A Jew, visiting the Jaffa Book Depôt, related that the son of the Rabbi, happening to visit his dwelling a few days ago, saw there a copy of the "Old Paths." He read part of it, and it so interested him that he took it home with him to read at his leisure. His father, however, caught sight of the book, and learning where it came from, was very angry, and sent a couple of Jews to try and find out whether his son's friend had any more of such books. He, however, somehow got notice of their coming and had just time to hide a copy of the New Testament before they entered. He said he was in disgrace with the Rabbi, but *he did not mind that.*

• •

As announced in our last number, the Committee are anxious to meet with a duly qualified medical man, who is willing to go out to Damascus as a Medical Missionary to the Jews, and to take up the work commenced by Dr. Masterman. The "Eustace Maxwell Memorial Fund" now amounts to £400.

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The article on "The Modern Jew" in the *Quarterly Review* for January has received a considerable amount of attention, perhaps more than it deserves. Anyhow, the Jew is presented to us in an unfavourable light, although, perhaps, that was far from the writer's motive. He starts from the middle of the last century, when, according to him, the Jew was at his lowest condition, and endeavours to shew how "Michelet's prophecy has moved on to its fulfilment," and "from buffet to buffet, from stripe to stripe, the Jews are mounting up—even to the throne of the world!" This is arrogance indeed, but that is nothing new. We are accustomed to such tall writing. The prospect, however, is anything but pleasing, and the character of Israel has evidently deteriorated in the evolution. "To the Israel which now holds so large a stake in the lands, loans, syndicates, and joint stocks of Europe, America, Africa, and Australia, there is but one Heaven, success; but one Hell, failure." The Jew is thoroughly emancipated from Rabbinism, from God, from everything! What a lamentable condition this for the ancient people of God, whom one of their own number, a renewed man in Christ Jesus, described as "Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, Who is over all, God blessed for ever."

THE JEWISH QUESTION.

THE "Eastern Question" is once more troubling the peace of the world, having been brought to its present crisis by the terrible atrocities inflicted upon Armenians in the Ottoman Empire. The very existence of Turkey, as a European power, seems to be at stake. The traditional policy of England has been to uphold the Turkish Empire, but there is, we should imagine, but little disposition to do so any longer. As the First Lord of the Treasury said a few weeks ago—Turkey has used up a valuable asset, namely, the goodwill of the English people. Turkey would probably fall to-morrow, if the Great Powers could only look without uneasiness on what would emerge from the ruins.

Now this seems to a great many people to be in accordance with what has been written in God's Word. They see in the visible, though slow, decay of the Ottoman Empire the fulfilment of Rev. xvi. 12: "The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared"; and they anticipate a reversion of our Lord's prophecy, "Jerusalem shall be trodden down by the Gentiles *until* the times of the Gentiles be fulfilled." The "Jewish Question" is intimately bound up with the "Eastern Question." If the Turkish Empire goes to pieces, what is to become of Palestine? The Jews are a people *de trop* in every country where they dwell. They are not wanted anywhere; Russia does not want the Jews, that is quite evident; Austria does not want them, and in Austria the Anti-Semites are likely to have their own way, and the boast of Dr. Lueger (see *Standard*, March 3) that he will make an end of the Polish-Jewish-Magyar Coalition, which is seeking to rule over Christian Austria, seems likely to be fulfilled. Germany does not want the Jews: it is doubtful whether any country wants them. Why not send them back to Palestine?

This idea, which once upon a time was thought to be the dream of foolish Christian enthusiasts, bids fair to become a question of practical politics, and is being eagerly taken up by Jews themselves. "Palestine for the Jews" is a cry being raised in more quarters than one. Aspirations for making the Jewish race into a nation are being heard on all sides. A remarkable sign of the times this!

The *Jewish Chronicle* of January 17 contained a paper, the substance of a pamphlet, by Dr. Herzl, entitled a "Solution of the Jewish Question," in which is advocated the Restoration of the Jewish State. The

writer says this is "an universal idea, old as the people, who never ceased to cherish it." We take the liberty of giving a few quotations from this remarkable article—an article which the *Jewish Chronicle* itself declares to be "one of the most astounding pronouncements ever put forward on the Jewish Question."

Dr. Herzl starts with a statement as to what this is:—

The Jewish Question still exists. It would be foolish to deny it. It exists wherever Jews live in perceptible numbers. Where it does not yet exist, it will be brought by Jews in the course of their migrations. We naturally move to those places where we are not persecuted, and there our presence soon produces persecution. This is true in every country, and will remain true even in those most highly civilised—France itself is no exception—till the Jewish Question finds a solution on a political basis. I believe that I understand anti-Semitism, which is in reality a highly complex movement. I consider it from a Jewish standpoint, yet without fear or hatred. I believe that I can see what elements there are in it of vulgar sport, of common trade jealousy, of inherited prejudice, of religious intolerance, and also of legitimate self-defence.

Then the writer goes on to shew that it is not the fault of the Jews that they cannot assimilate with the nations.

We are one people—One People. We have honestly striven everywhere to merge ourselves in the social life of surrounding communities, and to preserve only the faith of our fathers. It has not been permitted to us. In vain are we loyal patriots, in some places our loyalty running to extremes; in vain do we make the same sacrifices of life and property as our fellow-citizens; in vain do we strive to increase the fame of our native land in science and art, or her wealth by trade and commerce. In countries where we have lived for centuries we are still cried down as strangers; and often by those whose ancestors were not yet domiciled in the land where Jews had already made experience of suffering. Yet, in spite of all, we are loyal subjects, loyal as the Huguenots, who were forced to emigrate. If we could only be left in peace. . . .

He then asks for a portion of the globe large enough for the requirements of the nation.

Shall we choose Argentina or Palestine? We will take what is given us and what is selected by Jewish public opinion. Argentina is one of the most fertile countries in the world, extends over a vast area, and has a sparse population. The Argentine Republic would derive considerable profit from the cession of a portion of its territory to us. The present infiltration of Jews has certainly produced some friction, and it would be necessary to enlighten the Republic on the intrinsic difference of our new movement.

Palestine is our ever-memorable historic home. The very name of Palestine would attract our people with a force of extraordinary potency. Supposing His Majesty the Sultan were to give us Palestine, we could in return pledge ourselves to regulate the whole finances of Turkey. There we should also form a portion of the rampart of Europe against Asia, an outpost of civilisation as opposed to barbarism. We should remain a neutral state in intimate connection with the whole of Europe, which would guarantee our continued existence. The sanctuaries of Christen-

dom would be safeguarded by assigning to them an extra-territorial status, such as is well known to the law of nations. We should form a guard of honour about these sanctuaries, answering for the fulfilment of this duty with our existence. This guard of honour would be the great symbol of the solution of the Jewish Question after nearly nineteen centuries of Jewish suffering. . . .

This extraordinary article has caused an immense sensation in the Jewish World, and is likely to lead to some practical suggestions. Indeed it has done so. Mr. Holman Hunt, in a letter to the *Jewish Chronicle*, wrote as follows:—

The means of obtaining the land should be of strictly peaceful nature, even as were Abraham's to obtain the cave of Machpelah. The revenues obtained by the Turks could be computed with a liberal margin: these should be capitalised, and the sum should be offered to the Sublime Porte for the widest extent of land defined by Moses. This I think was never completely acquired in old times. It is possible that the Turks in their present financial need would at once accept the offer, then who would gainsay the Jewish claim? The Ottomans have only retained the land during the last sixty years by the support of the other Powers. The weakness of Turkey has been its only security. It may easily be seen that the Jews would have exactly the same recommendation in a much stronger degree. If however the Sublime Porte refused, or if the different powers protested and hindered, would the offer have been a fruitless one? Certainly not! The fact would go forth that the "promised seed" had claimed their own, and were waiting the award of justice. The sentiment throughout the world is so intensely strong in favour of this dream of ages that every hour its advocates would increase. It would unite peoples divided by discord, and the politicians who would circumvent God would hide themselves, and if the sum offered were still required, I am sure that under the guarantee of leading Jews it would be raised in a few days.

The Sultan would be too badly advised to close with your offer at once; time would be your agent, and hasten the need of a change of owners. The Turk would fall. Judæa would be handed over to the Jews without price, and then the funds would be wanted alone for the development of the promised kingdom. The Arab police, and soldiers enough under good control, to keep order, would gladly become your servants, in fact all Arabs would rejoice at escape from the iniquitous rule of the Turk. The places desolated by bad government should be restored, aqueducts rebuilt, the land made fruitful, harbours constructed, new appliances used to develop riches, and all intelligent energy exercised, and this revivifying should be carried on to such perfection, that all other well ordered territories, grand with beautiful cities, should be in comparison the work of mere apprentice hands, while the principles of morals and of religion should be so perfected that previous systems should seem but the scattered pieces of a puzzle—put together at last to show the hitherto unguessed harmony of the pattern.

The *Chronicle* thus sums up the above:—

The transference of Palestine from the Turks to the Jews, by purchase or by gift, would not merely solve the Jewish Question, but satisfactorily dispose of a thorny political problem, to the manifest advantage of the world's peace. The Jewish State, thus revived, would be a model State. Palestine, of course, would be rescued from the slough of despond in which it has been held fast for so many centuries. The neglect and misrule which have wrought so much

physical evil for the country would disappear. Good roads, plentiful water, effective cultivation of the soil, would "renew," as if by magic, "the face of the ground." But, beyond this, Jewish Statecraft would be an example for other nations to follow. Wise laws, even-handed justice, genuine freedom, perfect peace, would go to make Palestine an ideal land.

Whether Jews will take any action at the present juncture remains to be seen. Sir Samuel Montagu has given the following opinion:—

Assuredly matters do look as if they were tending towards such a position, that the Jews would, as if naturally, come into possession of Palestine. Are we not told, though, by one of the Prophets, that the nations will fight round Jerusalem before the Jews possess the land? Perhaps that prophecy might be said to bear upon the crusades, but anyhow here we have ripening jealousies among the nations. To solve these would be a great service in itself, and further I believe that if a Jewish nation could be planted in Palestine the Jewish question in Russia would also be solved.

There are between six and seven million Jews in the world, and two millions of these I estimate might be relied upon to go to Palestine. This couple of millions would consist mostly of artisan Jews, and the greater proportion of the whole number would come from Poland and Russia.

Clearly no people could grow prosperous under the ways of the Turk as we know them. If he would be bought out, if the whole scheme could be shown to be at all practicable, then I don't doubt for a minute but that the means would be found. Supposing somebody were to come to me with the statement, "The scheme can be carried through," why, then, I should offer all the support I could.

Archbishop Nicolai, of Kief, lately visited his birthplace, Nowomirgorod (a town in the Government of Kief), where the majority of the inhabitants are Jews. His Grace visited the synagogue, where he was presented with a copy of the Pentateuch in Hebrew. The Archbishop delivered a short but interesting speech. He said: I thank you all for your kind thoughts of me, and especially for the honour you have shown me in this House of God. I gladly accept your handsome gift. This Book is as sacred to Christians as to Jews. Speaking of myself, I can conscientiously say that I have never met with anything but sympathy from Jews, here and elsewhere, with whom I have come into contact. To my deep regret my feelings are not shared by all my fellow-countrymen; on the contrary, in Russia, as also in other lands, there are many persons who have no sympathy for Jews, and who hold views regarding them which we cannot but disapprove. From the depth of my soul I wish you all happiness and prosperity, and I express the hope that the people of Israel will not for ever be forsaken by God. God grant that this time may be near.—*Jewish Chronicle*.

A wealthy Jew in Berlin has opened an institution for 100 poor children of every creed, in a village near the capital. The house, Mr. Becker says, which he built for this purpose, is like a castle, one half of it containing halls and rooms for boys, the other part accommodation for girls. Mr. Becker's request for the reception of the son of a poor, sick, and retired pastor was granted. Another Jewish philanthropist has established within the town an "Israelite Home" for young and old people, in connection with a synagogue. A third, a Home for Jewish Nurses, who are engaged in the Berlin Jewish Hospital, has also been opened. The Berlin Reformed Jews' Congregation celebrated lately their 60th anniversary. The members unite every Sunday morning in a German service, the men taking off their hats. The increase of the Anti-Semitic movement in Germany may be concluded from the following figures:—In 1887, 11,600 Anti-Semites voted at the elections for the German Parliament. In 1890, the number was 47,500, but in 1893, as many as 263,900. The Anti-Semitic party are always renewing their petitions before Parliament for restraining the Jewish element,

ANNUAL MEETING OF THE LADIES' UNION.

THE Annual Meeting of the Ladies' Union of the Society was held in the Banqueting room of the Inns of Court Hotel on Tuesday, the 18th inst., when there was a good attendance, principally ladies. Prayer was offered by the Rev. W. Fleming, Secretary of the Parent Society. Archdeacon Richardson was in the chair, and remarked in the course of his address that the present Report of the Union showed an advance from £18 when started last year to £177 this year, a sterling proof of growing interest. The object of the Union was to draw attention to the deeply interesting character of Missions to God's ancient people, and not so much for the mere collection of funds. To this end God had put it into the hearts of ladies, firstly, to collect information and then impart it as widely as possible. Questions on the condition of Jewish women had been addressed to Missionary stations, and could now be obtained in a condensed form from the Secretaries; and secondly, little knots of ladies had been formed in many localities to study the Jewish question, extend knowledge and endeavour to enlist others. He trusted these local Unions would be studded all over the country, and greatly advance this blessed work. The Ladies' Union worked in close harmony with the Parent Society, in no way to interfere, but to help, and the Committee of ladies met regularly at the central office. The ladies felt much encouraged by their year's work, and God would bless it and extend it.

Sir J. H. Kennaway said he was glad to see the meeting so well attended. He looked back at the first meeting in Sion College, and now the Union numbered 560 members. They were to go forward in faith and prayer. The prejudice against Jewish Missions was giving way—and must be met in that spirit of faith which can remove mountains. He apologized for the unavoidable absence of Lady Kennaway, the Lady President of the Union, and for his own inability to remain at the meeting, as pressing duties called him elsewhere.

The Rev. E. J. Kennedy then gave an experimental and searching address on Christians being reflectors of the Lord Jesus Christ. He founded his remarks on 2 Corinthians iii. and iv., dwelling upon what made a mirror *useful* rather than ornamental. (1) It must be smooth. Perfect peace in the soul. The peace of God alone could keep us unruffled and able to reflect Christ. (2) It must be polished. This was often accomplished by trial. A painful process in itself, making one "sorrowful yet always rejoicing." (3) It must be clean. Why was our reflection of Christ so poor? From the dust of the world, and of our own sin. A mirror was an article of no value in itself, but if dull it was of no use. In this light was the Christian to face his work—a reflection of Christ through time, and then hereafter he would be like Him for ever.

Mr. Beresford Pitt closed the meeting with an account of his visit to Jerusalem, giving special information respecting the New Hospital, which he hoped would be finished by October, and then would have to be furnished. He described various meetings he had attended at Jerusalem, and one of special interest at Christmas time, when addresses were given by the Missionaries in seven different languages, and only one person present could understand them all, and that was a lady Missionary of the Society.

Baron Hirsch, the wealthy Jew, founded a colony of Jews in the north-western territory of Canada a little time ago. This settlement has now completely collapsed. Of the original 800 who were placed on the land, only a few dozens now remain.—*Echo*.

THE SMYRNA MISSION HOUSE AND BOOK-DEPÔT.

THE Mission House in Smyrna, of which a room is set apart as a Book-Depôt, is situated in the Armenian quarter, and verges on the Jewish quarter, where the bulk of the Jews have their habitation. The Mission House is, therefore, within very easy reach of the Jews, though not in the midst of them, so that persons of a timid and shy disposition, desirous of enquiring into the truth, can slip in unseen and unnoticed by their co-religionists. The Depôt has four windows, and being a corner room, two face one street and two another. There are two entrances to the Mission House, at the front and at the back, which latter is very convenient to many Jews. Some years ago the backdoor was much frequented, but now the Jews seem to be throwing off their timidity and becoming bolder, using mostly the front door. All the four windows of the Depôt are filled with Bibles, New Testaments, and tracts. The books, being open, attract the passers by, and one often sees a Jew stop before one of the windows to read a little. When he is noticed by one of the Colporteurs he is invited to come inside and read. Sometimes the Colporteur succeeds in getting him into conversation, which often ends in his selling a book or tracts. Upstairs over the Depôt is the small Chapel, with seven windows and two doors. The services, carried on by Colporteur M. Pavlo, an old servant of the Society, are held at 11 a.m. on Saturdays, and at 5 p.m. on Sundays, when the Chapel is often well filled. The Jews in the East do not trouble much about punctuality, or time, and generally come to the Mission House an hour or so before the services begin. They then sit down in the Depôt and books are given them to read, or the Col-

porteur converses with them on religious topics. One often sees the room pretty full on those days, some reading and some conversing till it is time to go upstairs. After the services some generally assemble again in the Depôt to talk over what they have heard, or to ask questions. Thus much good seed is sown, and many doubts are dispersed.

The following extracts are from the Colporteurs' journals. Abraham Sourejohn writes:—"This morning (Saturday) the Jews began to assemble at half-past nine o'clock at the Depôt. Senor Mose Pavlo was ready for them. He read and explained some

parts of the Old Testament till it was time to go upstairs. A good many came in during the service, at the close of which I counted 29 adults. After the service, Senor Pavlo again spoke with some in the Depôt."

"On Saturday, the Jews commenced coming at 10 o'clock, and Senor Pavlo received them in the Depôt and spoke to them about Christ and the Pharisees. Many came to-day and the room was soon quite full, several having to stand in the hall. We therefore went upstairs a quarter of an hour earlier than usual and commenced the service. Whilst I was reading the lesson, a good many more came in, 36 adults being present, several of whom remained after the service."



THE SOCIETY'S MISSION HOUSE AND DEPÔT AT SMYRNA.

M. Pavlo writes in his journal: "This morning before I went out with my books, three Jews came to the Depôt, and one said they had come to ask some questions. He took a New Testament and said: 'You affirm that Jesus is the Messiah and that He came into the world and died a voluntary death for the sins of the people. Well, if that is the case why did He say: 'My soul is exceeding sorrowful even unto death,' and again, 'Father, if it be possible let this cup pass from Me,' and this He prayed three

times, which shows that He was not willing to die?' I then read the 53rd of Isaiah and other passages proving that Jesus was the Just One and that He died for the unjust, and being the sinless sacrifice for sin, He made atonement for us, and took upon Himself our sins and iniquities. The sorrow and grief which He felt was not on His own account but on ours. Thus I spoke a long time with them and they listened and seemed satisfied."

"Two Jews passed the Mission House, and seeing the books in the windows came in. I invited them to come into the Dépôt and offered them a cup of Turkish coffee. After we had interchanged some words, one said: 'Christians are people of common sense and therefore I am surprised that they call Jesus of Nazareth God. I should like to know your opinion why you give Him that high title.' I answered, 'First of all Jesus Christ did great wonders and many wonderful signs openly before all people. He opened the eyes of the blind, the ears of the deaf, healed lepers, cured all sorts of diseases by a touch or a word only, raised the dead. Many other things are written of Him, which no human being could do but God only. Then, besides, the prophets all speak of the Messiah as God and give Him that title.' Here I read several passages from Isaiah and Jeremiah, and explained how they were fulfilled in Jesus of Nazareth. When I left off speaking, they remained silent and thoughtful for some time, then one said: 'All you have told us seems as clear as daylight, but why do not our Rabbis and learned men believe in Jesus as the Messiah?' 'Because of the hardness of their hearts,' I answered. We conversed for more than an hour about these things, and they bought several books before they left."

Huzefirah, No. 36, of February 23, 1896, says that Rabbi Abraham Kirshuvitz, of the Orthodox Jewish Community of San Francisco, was summoned to Japan to arrange a divorce for one of the Jews dwelling there. The rabbi accordingly embarked on board a steamer called "City of Peking," as soon as he received the telegram, to go five thousand miles! Let us hope that husband and wife made it up between them before he arrived, and so made the rabbi's long voyage in vain.

The same paper reports that the Synagogue of the Congregation Anshe Emeth, Peoria, U.S. America, took fire and was burnt down one Sabbath day, a few weeks ago, during public worship. The efforts of the firemen proved vain to save the building. The damage done amounted to 15,000 dollars. While the synagogue was still in flames there arrived four messengers, sent by four Christian congregations, each placing a church at the disposal of the Jews, so that they might finish their prayers, "Mussaf" (i.e., the second part of the service appointed for Sabbaths) which had been thus interrupted. Many (Jews) of the above named Anshe Emeth accepted the offer and prayed the Prayer, "There is no God as ours," &c., in Christian Churches.



ISFAHAN.

As announced in our last number, the Committee are anxious to send out an ordained English Missionary to work in Persia, as Mr. Norollah, who was banished from Isfahan, is not able to return thither. He will, when naturalized as an English subject, proceed to Bagdad to commence work there.

Mr. Norollah lately has received letters from the Rev. W. A. Rice, of the C. M. S. (who is kindly superintending the School in the absence of a Missionary of the Society), Josef Hakim, Mission Assistant, and Hambartsoon, teacher in the School.

It would seem as if opposition to the Mission, on the part of the Jews of Isfahan, is rapidly passing away, as they are very willing to have their children educated in the Society's School, and anxious to read the Word of Life.

Mr. Rice wrote on January 3rd:—"We had a successful school treat at Christmas. After the December examination, those boys who passed to the satisfaction of their examiners, received prizes, and were treated with a Magic Lantern entertainment, and received hats and shoes for the winter. A number of prizes were Pentateuchs and Psalms. It was a touching sight to see each of the successful ones receive the book with his two hands, out of respect, and then reverently bend the head and kiss the sacred volume. The number of boys in the lowest class has gone up greatly; there are now 45 boys to one teacher and in a tiny room. We must try and get another master at once, and I hope you will very soon be returning to superintend the removal of the School to more suitable quarters."

The following is a translation of Josef Hakim's letter, written in Judæo-Persic, on January 2nd:—

"Our School has an average attendance of 70 Jewish children who are properly taught, according to Mr. Rice's directions. On December 3rd, a treat was arranged for our children for the first time, which they much enjoyed. Every one had tea and sweetmeats, and those who had passed a good examination received prizes. The Magic lantern was shewn at my house, as there was no suitable place at the School. In the evening all the children and their parents came. Mr. Rice explained the views. They were all much surprised, and thanked Mr. Rice for his kindness.

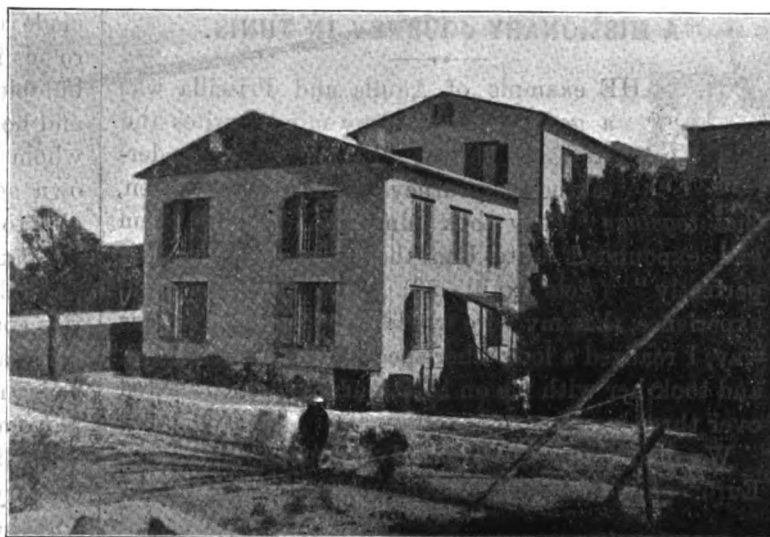
"The present premises are very small for the accommodation of the children, and we hope to secure a better place. The Jews of Isfahan, who six years ago disliked education, are now taking much interest in sending their children to our School."

Josef Hakim also wrote in his report for December:—"On December 2nd, 65 Jewish boys attended the School. I read portions from the Old and New Testaments, and then prayed, during which all the boys were very attentive."

JAFFA.

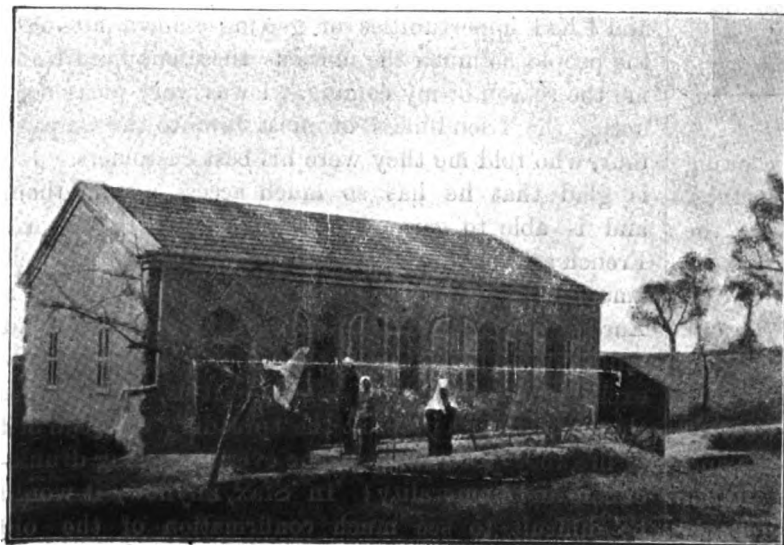
The Rev. J. E. Hanauer's last Missionary journal contained the following information:—

"The work has been carried on steadily and without any interruption during the past month. Numerous opportunities have been found in the Book Depôt, in the Jewish quarter, and also in Jewish houses, for preaching the Gospel to the Jews. I have also had a good many visits from Jews. Nearly all came to the Mission House for other reasons than to hear the Gospel. Some came to get English letters read to, or written for, them; others for help or advice of one sort or another, but *all* have had Christ preached to them as the only Saviour from sin, its guilt, power and punishment. The Sunday Services in the Society's Mission Room have been carried on as usual. Our small Hebrew Christian congregation attend very regularly, and take a hearty part in the liturgy and the singing. The usual



THE SOCIETY'S MISSION HOUSE, JAFFA.

number present on Sunday mornings was thirty, including some of the ladies from the English Hospital, and twelve in the evening, except on one occasion, when there were only two, not counting my children. The afternoon and night-teaching has also been recommenced, as I expected it would, after the Feast of Tabernacles was over. Besides this general Missionary work, visits to the outlying Jewish agricultural colonies at El Yehaduyeh, Mulebbis—(Pathach Tikvah)—and Rischon le Zion were made during the month, and with good results as regards opportunities for preaching the Gospel and the distribution of tracts and books. Rischon had been visited very frequently before this by me, but not the first two places. With my visit to them I have completed the round of the Jewish colonies in my district.



THE SOCIETY'S MISSION ROOM, JAFFA.

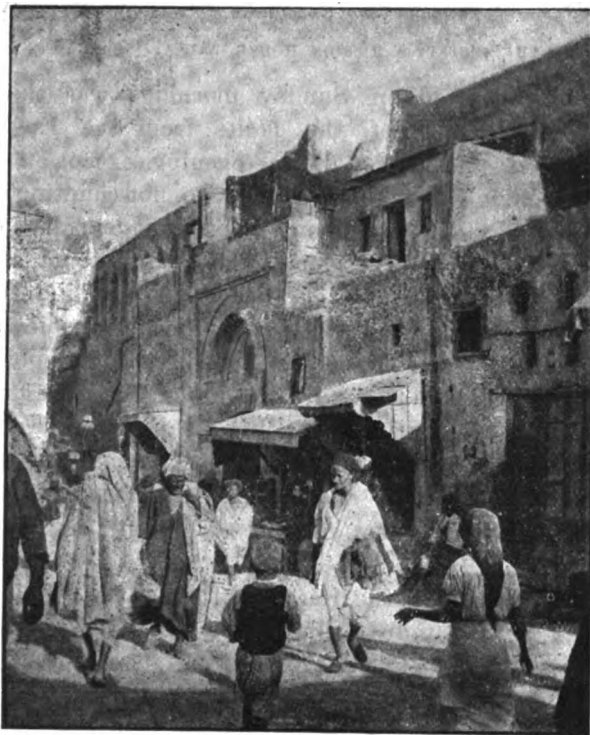
The condition in the Russo-Jewish Pale is growing rapidly worse. Hardly a day passes but we read of horrible cases of Jewish poverty. Jews are starved for want of accessible occupations; they suffer from epidemics brought about by hunger and overcrowding; and are often deprived of shelter—comfort is out of the question—by the fires which are a consequence of the so-to-speak artificial overcrowding of the towns and townlets. —*Jewish Chronicle*.

At the corner of the Balyanskaya and Tlomatzkaya streets in Warsaw, there is a shop bearing a sign of "Helena Kaganakaya—Jewess." It appears that the Warsaw police would not allow Mme. R. to have a sign bearing a "Christian" name. When, however, she proved that "Helena" was the only name she had, and that it appeared in all her documents, the police condescended to allow her to write her name on the sign, but only on condition that she added the word "Jewess." —*Jewish Chronicle*.

A MISSIONARY JOURNEY IN TUNIS.

THE example of Aquila and Priscilla was a good deal before my mind (writes the Rev. C. F. W. Flad), when undertaking this journey. Of them it is written, that *together* "They took him (Apollos) unto them and expounded unto him the way of God more perfectly" (Acts xviii. 26). As I knew from experience, that my wife would ably assist me in this way, I realized a long cherished wish of Mrs. Flad, and took her with me on this journey, which lasted over three weeks.

We had decided to avoid European and semi-European hotels and restaurants, consequently, we



A STREET SCENE IN SFAX.

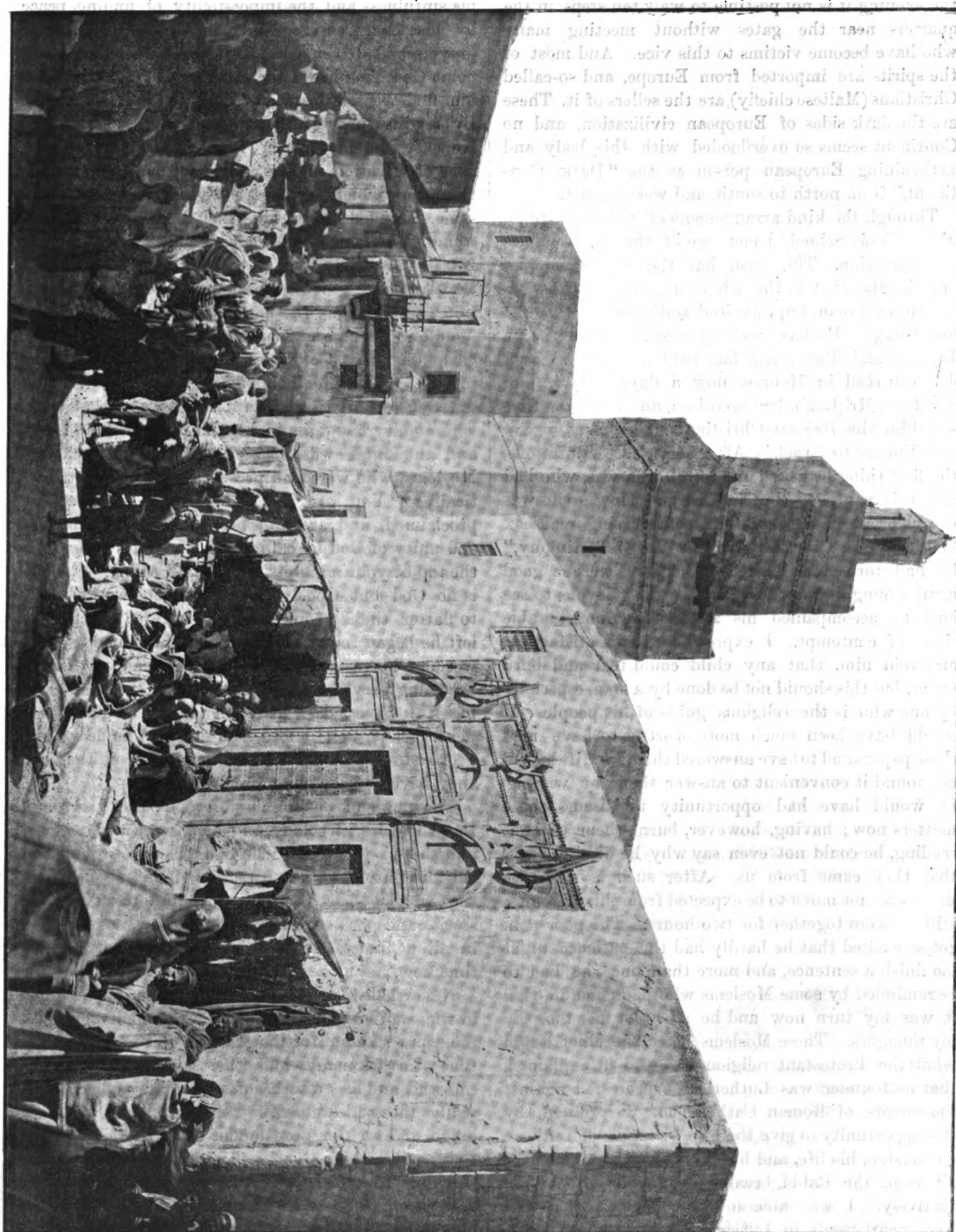
took with us camp-beds and folding-chairs, cooking utensils, &c. I was astonished at the compactness of our luggage, the heaviest part of which were the books for distribution, of which we took a good many.

At 3 o'clock in the morning of October 17th our steamer cast anchor before Sfax, and at five we entered a small sailing boat, which took one and a half hours to bring us to shore. On landing we were heartily welcomed by the Colporteur of the British and Foreign Bible Society, and by the son of Rabbi Berdah, father of our two undermasters in the Tunis Mission School. Several others too, who knew us at Tunis, gave us a bright welcome. We gladly

made use of the Colporteur's kind offer of empty rooms in his apartment, and some hours after our humble furniture was making the place comfortable and homely enough. A Jewish furniture merchant, whom I have known for many years, sent us of his own accord four good chairs, so that we might be able to receive visitors.

Sfax is, for population, position, commerce, social and religious life, the second town in importance in this country. The natives are decidedly more energetic, alive, bright, and pushing than in other places. This may be due to a good deal of commercial movement caused by the sponge fisheries and export of halfa. At the time of the occupation of this country by the French troops (twelve years ago), Sfax was the only place which offered serious resistance. All the European residents had to flee, and some lived for almost a month on the men-of-war; even the Jews left the city in a body, and a good many were sent over to Malta for a time, which is still held to be the great event of their lives. The French have placed an important garrison here and are busy building a new European Sfax outside the picturesque granulated walls of the city. A port is being made, and a railway will soon be run into the interior, Gafsa and Tebessa, where large amounts of phosphates have been found, which will probably be chiefly worked and exported by English companies. No doubt Sfax has a future, and in this future none are more interested and eager than the Jews, who form almost the fourth part of the population, that is between 8,000 and 9,000.

During the first few days I went about a good deal with the Colporteur, and had like him a bag full of Old Testament Scriptures. We sold a good many, and I had opportunities of getting known amongst the people, so much the more as these enquired from me the reason of my coming. I was very pleased to notice the friendliness of most Jews to the Colporteur, who told me they were his best customers. He is glad that he has so much access among them and is able to gain their confidence, because the French authorities have strictly forbidden him to sell amongst the Arabs. It is hardly credible that a European administration should make such hard and unjust restrictions, where there never has been any excitement or trouble. Strange it is, that whilst these authorities prohibit the spreading of the Word of life, they put no stop to the ever-increasing drunkenness and immorality! In Sfax, anyhow, it would be difficult to see much confirmation of the old reputation for sobriety among the Moslems, so often praised in temperance meetings. After 7 o'clock in



PEAK INSIDE THE GREAT GATE. ENTRANCE TO MOSQUE.

the evening it is not possible to walk ten steps in the quarters near the gates without meeting many who have become victims to this vice. And most of the spirits are imported from Europe, and so-called Christians (Maltese chiefly), are the sellers of it. These are the dark sides of European civilization, and no Continent seems so overflowed with this body and soul-ruining European poison as the "Dark Continent," from north to south, and west to east.

Through the kind arrangement of a former pupil of our Tunis School, I met one of the chief Rabbis for discussion. This man has the reputation, not only in Sfax, but in the whole Regency, of being an enlightened man, unprejudiced and open to examine new things. He has travelled a good deal, has seen London and Paris, and has read about all that a Jew can read in Hebrew now a days. My former assistant, Mr. Laub, had seen him, and for some time sent him the Hebrew-Christian paper *דורת ישראל* "Testimony to Israel." After very polite salutations, the first thing he asked me to tell him was, who had sent this paper to him and why? How great was my surprise, when he told me, that, having read six lines of the first number of the "Testimony," he had torn and burned it. There were a good many young Jews present, and it was grievous to see how he accompanied his words by unmistakable signs of contempt. I expressed my dissatisfaction, and told him, that any child could tear and burn paper, but this should not be done by a man, especially by one who is the religious guide of his people. It would have been much more worthy to have read these papers and to have answered them; and if he had not found it convenient to answer them by writing, he would have had opportunity to discuss these matters now; having, however, burnt them without reading, he could not even say why he did it, except that they came from us. After such a beginning there was not much to be expected from this meeting; still we were together for two hours. The poor man got so excited that he hardly had the patience to let me finish a sentence, and more than once he had to be reminded by some Moslems who had come in, that it was my turn now and he must let me, too, say my thoughts. These Moslems asked the chief Rabbi what the Protestant religion was, and he explained, that its founder was Luther, who protested against the errors of Roman Catholicism. I profited by this opportunity to give them some details of Luther's conversion, his life, and his work. At this moment all, even the Rabbi, became calm and listened attentively. I was able to show them that there were heart-needs in Luther, that the realization of

his sinfulness and the impossibility of finding peace by his own efforts, fastings, pilgrimages, and prayers had driven him to despair, and that at this point God, who heard the sighing of his heart, made him find a Bible fastened to a chain in the convent. By reading prayerfully God's Word, especially the New Testament, Luther found peace and assurance of salvation, and he could not but speak of the things of which his heart was full. It was the same, I added, with all true Christian ministers. Coming back to my real object to shew that Jesus of Nazareth is truly the Messiah, I quoted as one of the strongest proofs the tremendous change that has taken place among the nations, and that millions of idolators had become worshippers of the true, eternal God, and that the Bible has since been translated into several hundred languages. Alas, that argument did not tell upon the Rabbi. He said that what Christianity had done for the making known of God and the Bible was nothing, and turning to the Moslems, who were still present, he exclaimed pathetically, "You are the people who have chiefly proclaimed, and are still proclaiming, the existence and unity of God by calling out five times a day from the top of your minarets, 'La Illah il Allah!' 'There is no God but God.' That the Rabbi wanted only to flatter these people was evident, for when they left he began to say what a good thing it was they were no longer the masters of this country. And, becoming very polite again, he said. "Please forgive me if I have got a little bit too hot, I respect you nevertheless, and I beg you in the name of my people to thank the English people for all the good they have done to our nation."

The news of our discussion soon spread through the whole Jewish colony, and many were now reserved and short. Mrs. Flad, who had previously found an entrance into several houses, and sitting down beside the women had been able to tell them Gospel stories and parables with explanations, was now told in all politeness by the majority that they had no time now.

Nevertheless, we still found many an opportunity in the shops and bazaars. The statement that we, too, were waiting for the Messiah to come a second time startled many, and some said, "Ah, then we can wait and see, whether Jesus whom you expect is really the true Messiah!" "But He will come as judge, and for the punishment of all those who wilfully refuse His salvation," was my reply. In one shop the chief topic was Anti-Semitism; in another, a Jew said, "If all Christians were what the New Testament says they ought to be, there would be no

more Jews left!" Another remarked, "Christianity is only 1800 years old, and already we see that many, if not most, of its professors desert it, what could then induce us to accept it?" Alas, we did not meet with even one truly thirsting soul! There may be some nevertheless. What, after all, are ten days in such a large place! We were able to leave some tracts here and there; but I did not find one eager to read the Hebrew New Testament, besides they would not accept it.

Rabbi Berdah, formerly teacher of Hebrew in our Schools, and whose two sons are now undermasters, received us very cordially, and invited us to his Sabbath dinner. We appreciated his attention. He complained of the fanaticism of the people and their slavish submission to the rabbis. Exemplifying his statement, and pointing to a burning lamp before us, said, "Suppose they all saw this burning lamp, and the rabbi said, 'This is a board,' they would all repeat it, although they saw the contrary!" We have since been much praying for this dear old affectionate venerable-looking man, who wept when he took leave of us. I had one more opportunity of pointing him to Christ, and he promised to read again the Hebrew New Testament which I gave him six years ago.

(To be continued.)

IN MEMORIAM.

THE REV. DR. HODGINS.

WE sincerely regret to record the death, on February 27, at the advanced age of 84, of the Rev. Dr. Hodgins, an Honorary Life Governor of the Society, and a very warm supporter for many years—indeed the oldest of Liverpool friends and subscribers. He used to say, with evident pleasure, that he had subscribed for a longer period than any one in Liverpool, not even excepting so old a friend as the Bishop. He was one of the Honorary Secretaries of the Liverpool Association, and in that capacity took infinite pains in making arrangements for its Anniversary year by year, and also kept in very close touch with the Missionaries stationed in Liverpool. His heart was indeed in the cause, of which his mouth was ever speaking. One of our Missionaries writes:—

"My acquaintance with our departed friend was very short, dating from September, 1893. He was not only a valuable friend to our Society, but also took an active interest in our work amongst the Jews. This he showed not only by spending a good deal of money on poor Hebrew Christians, but also tried to speak a word for Jesus to many a Jew himself—was ever ready to aid the Missionary in supplying him with the addresses of Jews residing in his own parish. Thus, when I first came here, he, too old to visit his Jewish parishioners himself, instructed his Scripture Reader to supply me with a list of all 'his Jews,' thus enabling me to get access to about 25 Jewish families, upon whom the mention of Dr. Hodgins seemed to exercise a sort of charm. One young Jewess told me when thus calling on her parents: 'Oh, that good old man; he was so kind to me when I was a pupil in his school. He always had a kind word for me, "because a daughter of Israel." I sincerely mourn the loss felt by me as a Missionary, yet rejoice in the knowledge and assurance that he is gone to be with Jesus, to receive the reward of his long and faithful ministry in the Church of Christ and the Jewish Mission field. May God raise up other friends to fill his place!'"

Dr. Hodgins is succeeded in the office of Secretary for the whole of Liverpool by the Rev. H. M. Barrow, Vicar of St. Clement's, Windsor, Liverpool, for whom we wish much success and blessing.

THE TOMB OF THE LATE MR. A. E. ILIEWITZ.



WE reproduce above a photograph of the monument which has been erected on the grave of the late Mr. Iliewitz in the Protestant cemetery, on Mount Zion.

After his long and devoted labours on behalf of his Jewish brethren, he "sleeps well" in this hallowed spot, beside so many who have laboured for the enlightenment and conversion of Israel in the Holy City and Land. Nicolayson, Macgowan, Somerset Burtchaell, Bishop Gobat, Bishop Barclay, and others there rest from their labours. The building on the right of the picture is part of "Bishop Gobat's School," now supported and conducted by the Church Missionary Society, and the tall tree on the left is a cypress. It is a custom in Turkey to plant these trees in burial places, and about convents and other religious establishments. At Jerusalem there are not so many as in the neighbourhood of some other Moslem cities, as for instance, Smyrna and Constantinople.

The expulsion of Jews from Moscow and other places outside the Pale has deprived many thousands of Jewish families of their homes and livelihood, and has brought the competition within the Pale to an abnormal pitch. Occupations, which in other places afforded a means of living to whole families, are found to be absolutely unprofitable within the Pale. Many of these unfortunate people looked forward with great hope to Warsaw and Lodz as the only places of a commercial and manufacturing character within the Pale of Jewish settlement. But these hopes have evidently not been fulfilled. The supply is greater than the demand, and even when employers can be found, they put forward most unfair conditions. Thus, these poor fellows are left without home or bread, and are obliged to take shelter in the cafés on account of the inclement weather outside.



Papers on "Holiness of Life—its Secret and Aims," by the Rev. A. E. Barnes-Lawrence, are now appearing in the *Rock*. These are very opportune in view of the strange "Perfectionist" views prevalent in some quarters.

Bird Life of the Bible. By the Rev. J. G. Wood, M.A. (Longmans.) THE name of the writer of this most interesting book is a sure guarantee as to its excellence. Well illustrated, it is written in a lively and taking style, the language clear and forcible; and, more than that, it is exceedingly useful to the Bible student, or the teacher in a Sunday School, as it casts light on many passages of Holy Writ which are otherwise obscure. In bringing out this book, Mr. Wood has accomplished a good work, and, as such, we cordially recommend it to our readers.

The Book of the Secrets of Enoch. Translated from the Slavonic.

By W. R. MORFILL, M.A. Oxford: Clarendon Press.

THIS book, although containing many absurdities, cannot fail to be of interest to students of ancient religious books. It is a remnant of the once extensive Apocryphal literature circulated under the name of Enoch. Till the year 1892 it was not known in Western Europe that such a book existed. It is quite distinct from the Ethiopic Book of Enoch. This Slavonic book was probably written in Greek, at Alexandria, by a Hellenistic Jew, somewhere within the years 1—50 A.D. There is not a single allusion throughout to the Messiah. Interwoven with its curious description of the rapture of Enoch, there are many noble ethical sentiments.

The Victory of Defeat and other Poems chiefly on Hebrew Themes.

By Rev. WILLIAM HALL, M.A. Swan, Sonnenschein & Co.

THIS book will doubtless attract Christian and Jewish readers alike, as it is studded with precious gems, which the author, by diligent and prayerful digging, newly discovered in the ancient diamond fields of the Bible.

Its literary merits are of a high degree, being real poetry and glowing with the fire that kindled the prophets of old. The twelve poems are so many messages of comfort to the sufferer, and shew that suffering is for the purpose that the works of God should be made manifest. This is especially the case with regard to the Jews, who occupy a good portion of the book. In a poem, "Redeemed City," the author describes Israel in a state of penitence, and looking on Him whom they pierced.

Reminiscences and Notes of Seventy Years' Life, Travel, and Adventure. By R. G. HOBBS, F. Imp. Inst., M.B.A., M.R.I. Vol. ii. London: Elliot Stock. 1895.

THE first volume of Mr. Hobbs' reminiscences, which we reviewed on its appearance two years ago, received many favourable notices in magazines and newspapers. This second and concluding volume is not less interesting. It deals with the forty years which the writer spent in "continuous civil service in Her Majesty's Dockyards at Sheerness and Chatham, first as a clerk, and afterwards as a Principal Officer," and contains a great deal of most interesting information relative to a period when the Navy and Civil Service were "transformed, reorganized, and inspired with a new life." Interwoven with the narrative are

numerous notes on subjects of imperial, literary, scientific, and popular interest, which came under the writer's observation, or were derived by him from reading, and there is not a page of the handsome volume which does not contain some useful or entertaining matter. Mr. Hobbs was from his early years warmly interested in Missions, especially in those relating to India and the Jews. Of the latter he remarks, that "as scattered fragments of the one only nation of remote antiquity surviving to this latter age, they have an interest for all lovers of history; while to Christians they have a yet more special interest, as the fathers of our faith and the brethren of our Lord."

We congratulate the author on the completion of his task, and the production of volumes which will be recognized as containing much that is of permanent value in connexion with the wide range of subjects to which they refer.

A Modern Pilgrim in Jerusalem. By JOHN ROOKER, M.A., Vicar of Coldharbour. London: Skeffington & Son.

WE have read this interesting itinerary with great pleasure and profit. It is at once racy and reverent. It is about the brightest and best little book on the subject that has ever come into our hands. Much light is thrown on the customs and manners of the Holy Land, helping one to understand the Bible, which is, as has been truly said, an Eastern book, written by Easterns, about Eastern people, and in an Eastern tongue. And yet the writer never preaches or proses—it is merely delightful rambling on from one thing to another. He appears to have been moulded in the happy medium between pilgrim and tourist. His fellow-travellers will doubtless prize this description of the happy time they spent together. And for those of us who have not visited these holy places, the next best thing is to read this book, and then we shall almost believe that we were among these modern pilgrims.

We must find space for two or three good descriptive bits:—

"Before us (as before Him) lay the Holy City. Different it is in many ways. It has been burnt, beaten down, rebuilt, and beaten down again—how many times? Yet it has risen again after seven great sieges. Its glory has vanished, but it is still Jerusalem. The valleys are the same, the position the same, the hills around unaltered; many of those stones have been in the walls before. Beautiful for situation is Jerusalem. A joy even now to the whole earth. See, there are the Temple Courts, covering thirty-five acres. That is the Dome of the Rock—a grand building, covering the actual rock on which stood the altar of sacrifice. That great corner there of immense stones, the south-east corner, is steep enough even now: once it dropped down a clear 180 feet into the valley of the Kedron below. There is Zion behind in the upper hill. And that gate now walled up is the Golden Gate, somewhere near the place Christ entered on Palm Sunday, and through which tradition says the Conqueror of Zion will make His final entrance.

"On our right the street opened a little, and a huge pile—the Tower of David it is called—came in sight. It is the remains of the Tower Hippicus, built by Herod the Great, and named after his friend. There were two other towers as well, now gone. The lower part has not altered—the upper part has been restored. But this lower part, with its great stones, makes one pause. It is the one bit of stonework remaining in Jerusalem of which we can say, 'This was here in the time of Christ.' I went up to the top of Tower and had a fine view of the City, but nothing comes up to the interest of the massive foundations. The shadow of Christ has fallen on these stones, and it is an ex-

perience in life to stand and look at something which has caught the shadow of the Son of Man."

There is nothing in the book, which was hardly to be expected in a publication of so light a nature, about the Society's Missionary work in Jerusalem. We know, however, privately, that the author was very pleased at all he saw and heard.

Mr. Rooker thus describes a visit to the Society's Church on Maundy Thursday evening:—

"At half-past seven I found myself in the English Church, close to the Tower of David. There was a celebration of the Holy Communion going on. It seemed very fitting to my mind that on this night—at this hour—in the city of Jerusalem—the Sacred Feast should be held. During the service I experienced strongly a dream-like sensation that I had felt more than once as I went about Jerusalem. It is no doubt a common experience that when things greatly longed for, but scarcely hoped, come to pass, we should doubt their reality.

"Picture a narrow lane with a low wall behind you and this huge mass of stonework in front. The entrance is at the other end. As each Jew enters he runs forward and kisses a great corner stone, and then takes his place in front of the wall and reads his book. One old Jew touched me greatly. Tears were in his eyes, and he kissed the stone as a mother might kiss the face of her dear child.

"A monotonous chant was kept up by the mourners, and they kept swaying their bodies to and fro as they sung.

"We sit alone and weep" (so runs part of the chant),

"Because of the Temple which is destroyed:

"Because of the walls which are broken down:

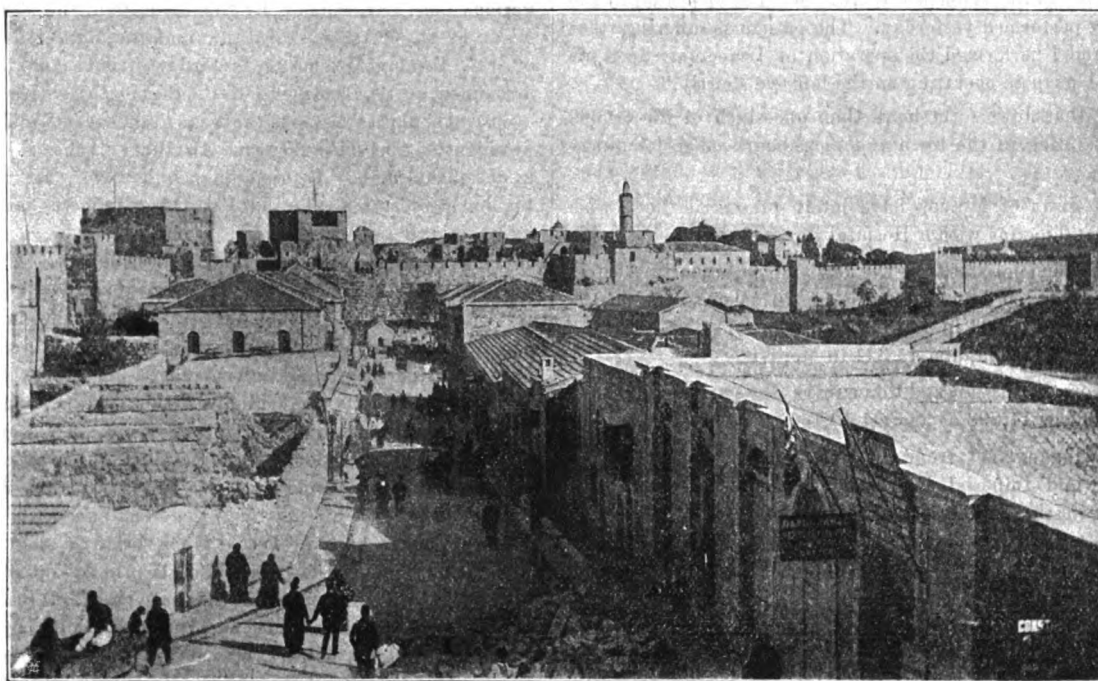
"Because of our greatness which is departed:

"We sit alone and weep. . . ."

"Then comes the hope of the future—

"Make speed, make speed, O Deliverer of Zion.

"Let Zion be girded with beauty and majesty



JERUSALEM FROM HOWARD'S HOTEL.

So I more than once thought these matters in Jerusalem were visions, and that I should wake and find myself in England wondering at the vividness of my dreams. Gradually, however, I realized where I was, and I felt grateful for the privilege of such a service in such a place. Surely such an opportunity will never come again. One felt just then as if it were impossible to forget Him Who said, 'Do this in remembrance of Me,' and yet, alas, for human hearts! How easily we forget."

The Jews' Wailing Place was visited on Good Friday.

"There seemed a special fitness in the visit on this day. On the anniversary of that day on which the nation crucified its King, one saw representatives of that nation mourning over the ruined walls of their city—a ruin brought about by that very crucifixion. The afternoon was bright and sunny. A large number of Jews were gathered together. Above us rose the great Temple wall. The stones are some of them enormous. They represent the old foundation of the Temple.

"Let Zion find again her kings,

"Let peace and joy return to Jerusalem."

And standing there, witnessing that tenacity of faith, one cannot doubt the day will come when at last those prayers shall be answered.

"'It is the most historic sight in the world,' said Dr. Welldon in the evening, and everyone must have agreed with him. Ruined as that city is, lost to the Jew for 1,800 years, in the hands of conquerors who despise the race so utterly that this is the only spot of the Temple which the Jew is allowed to approach, yet in spite of these things the spirit of the race still lives, and believes in a future which shall restore the city to its rightful owners and make the name of Jew a glory again in the earth."

By the kind courtesy of the author and his publishers we are permitted to reproduce one of the illustrations of the book.

The Committee of the "Ladies' Union" met in the Society's House on March 17.



We much regret to record the death, on February 15, at the very advanced age of 89 years, of the Rev. Charles Childers, M.A., Canon of Gibraltar, a very old friend of the Society.

We also deeply regret to announce the death, on February 21, of Colporteur Goldmann, who had faithfully and lovingly laboured in Roumania for the last twenty-five years.

Dr. Anderson, of Safed, wrote on February 27th:—"I have much pleasure in informing you that the Temporary Hospital was opened on Friday last (the 21st) and that there are now two Jewish patients in the Women's Ward. My first operation in the Hospital was performed yesterday. The patient is suffering from Glaucoma, and I performed the operation of Iridectomy upon his right eye. I purpose operating on the left eye shortly."

It is said that Jews form more than one-sixth of the 60,000 Europeans residing in the town and neighbourhood of Johannesburg.

Two rich Jews of Moscow have lately presented the Jewish community at Tiberias with a Hospital for their sick.

According to official statistics the Jewish population in Austria numbered, on a given date, 1,141,165. Of this number 770,468 were in Galicia, 128,784 in Lower Austria, 94,749 in Bohemia, 82,717 in the Bukowina, and 45,324 in Moravia.

The numbers of Russian and Roumanian Jews arriving at New York in 1895 was 17,898 as against 12,130 in 1894.

The following extract from the "Reports of the Ministry of Agriculture and Imperial Domains," of Russia, about Jewish colonies in Palestine, is interesting:—

"The Jewish Agricultural Colonies in Palestine, whose population consists of 2,700 souls, have, in spite of the short time of their existence, attained very satisfactory results as compared with the agricultural condition of the neighbouring Fellahins. Attention is principally given to the cultivation of the vine and the mulberry. But cultivation of cereals is also giving good results. When the Odessa Zemstvo Office asked the Consulate for samples of various wheats last year, it was found that the specimen from the farms of Jewish Colonists near Jaffa was the best. These Colonies are populated by Jews, principally from Russia."

A very successful Anniversary was held at Carlisle on February 9th and 10th. There were Sermons on the Sunday and two Meetings on the Monday. The first was a Meeting given by invitation and at the expense of Rev. J. A. and Mrs. Fell, in the County Hall, at 3 p.m. There was a very large gathering, including a large number of the clergy. The Rev. Dr. Wall gave a Lecture, which was listened to with the greatest attention and interest. In the evening, in the same place, Mr. Robinson Lees gave a Lantern and Costume Lecture, when the County Hall was crowded, many not being able to obtain admission.

A Sale of Work, the success of which is due to the indefatigable labours of our good friend, Miss Armstrong, was recently held at Darlington, in the Holy Trinity Parish Room. The Rev. R. A. Waters, in the unavoidable absence of the Vicar, the Rev. A. H. Hughes, presided at the opening proceedings. Mrs.

Marley, of Thornfield, performed the opening ceremony, and expressed her warm interest in the work that was being carried on by the Society. In the adjoining room, under the superintendence of Miss Armstrong, there was an exhibition of models and curios from the Holy Land, illustrating the manners and customs of the Jewish nation.

The recent Anniversary at Plymouth is reported to have been the best, brightest for some years, and was very successful financially. We take the following from the *Western Daily Mercury*:—

"The Rev G. B. Berry, B.A., who has always taken such a deep interest in the work of converting the Jews, and whose approaching departure from Plymouth will be a serious loss to the Society, as usual, arranged a full programme. The first engagement was a drawing-room meeting, which was held at Newnham Park, Plympton, the residence of Miss Strode, on Saturday afternoon. This was a very pleasant meeting of many interested in the work. Then on Sunday there were the annual sermons in various places of worship by the deputation, the Rev. H. Brass, Vicar of St. Matthew's, Bedhill, and the Rev. F. L. Denman, of the London Mission. Yesterday friends of the Mission assembled at St. Andrew's Hall, Plymouth, where a series of events took place. At noon the Ven. Archdeacon Wilkinson, D.D., president of the Three Towns Auxiliary, 'opened' the Bazaar in aid of the funds. Before doing so, however, Mr. Barry made his business statement, and Mr. Denman gave an interesting address, and some remarkable results of his work among Jews in London, where only a week ago three Jews were baptized in Spitalfields Church. Archdeacon Wilkinson dwelt on the duty all Christians owed to the Jews, and urged the importance of supporting this Society which was doing the great work of Christianising them. As to what might be termed the national future of the Jews, he had but little fear, believing as he did that God had great things in store for them. The Rev. S. Gordon Ponsonby, rector of Stoke, proposed hearty thanks to the Archdeacon, Mr. Brass seconding.—Dr. Wilkinson then declared the bazaar open, and appealed for generous support. The hall—never a place of beauty—looked much brighter than usual with the aid of art muslin flowers, and other ornamental articles which abounded. In the centre of the hall the Children's Bee Hive was conspicuous, and afforded opportunity for enlisting the services of numerous young helpers, who at four o'clock were interested in a capital lecture and exhibition given by Mr. Brass. Mrs. Derry and Mrs. Wylie had charge of a well-laden flower stall, and Mrs. and the Misses Marshall were at the refreshment stall, providing wonderful meals for a modest shilling. Numerous other ladies superintended the other stalls, which were of the usual bazaar kind, and well covered with articles—useful and otherwise. Mr. Brass gave an instructive Bible reading on Jerusalem in the afternoon, and later there was a tea, described as 'Social,' probably on account of the small price charged. While this was on the Misses Morris, Miss Ethel Meeres, Miss E. V. Kelly, and others sang and played some charming music. A lantern lecture followed, and at half-past seven the vicar of Charles' (the Rev. N. Vickers) presided over the annual public meeting, held in the inner hall. The Rev. H. Brass gave an interesting account of the work in Jerusalem (embracing the schools and hospitals), in Jaffa, Samaria, Tiberias, Damascus, and Smyrna. The Rev. G. B. Berry read the financial statement, which showed that the total contribution made by the district last year was £174 14s. The Rev. F. L. Denman gave an account of the Mission work in the neighbourhood of Whitechapel and the East End of London."

"It is wonderful," writes Dr. Wheeler, of Jerusalem, "to notice the way in which the Jerusalem colonies are increasing. Numbers of Yemen Jews have lately arrived in Jerusalem. They are refugees from Sana, the chief town of Yemen, and now the centre of the rebellion against the Turks. These Jews have been compelled to leave their homes on account of the scarcity of food and the danger around them. On the voyage from Aden to Jaffa they experienced very bad weather, and a number of deck passengers, including three Yemen Jews, were sent down into the coal bunker for protection from the storm. The air here was so vitiated by the fumes from the coal that they suffered greatly, and two of their number died soon after landing, from the effects; six others were admitted into the Hospital. We have a comparatively new class of Jews to work amongst now—the Jews of Bokhara. They have founded quite a colony for themselves, a good distance from the city on its north western side. With the exception of religion, they differ in every other way from their co-religionists. They speak their own peculiar language, they are of good physique, well-to-do financially, independent and bigoted. The houses of their colony are well built and somewhat superior to the houses of the other colonists. Seventy more families are soon expected from Bokhara, their houses are ready for them. They are under the protection of the Russian Government, which fact strengthens their position here. Although I have frequently visited them professionally, at present no Mission work can be attempted, the language being, perhaps, the greatest difficulty. Some of the older residents can talk Spanish and Arabic. They have their own synagogues. The gradual and steady return of the Yemen and Bokhara Jews from the North and South, are surely distinct indications of the fulfilment of prophecy, to say nothing of the other Jews who are coming in in smaller numbers. We see more and more the great necessity of having our New Hospital outside the city walls and near the large Jewish colonies."

The Rev. J. C. S. Krönig, of Hull, writes:—"It would cheer our friends and greatly increase their sympathies with the work among God's ancient people, if they saw that many of these poor exiles, in the very depth of their poverty and sufferings, are anxious to hear the Word of God. I have very often these poor sufferers staying with me for hours at night, arguing and asking questions, and thus forgetting their hunger. It is at times overwhelming to hear of the trials and sufferings they have to undergo. Only a few weeks ago I had on a Saturday at my Jewish Mission Room a company of poor Russian Jews, who came over from Libau, in Courland, in a German ship—on which there came about 100 Jews, twenty of whom were stowaways, six of whom were killed by suffocation. It was, indeed, heartrending to hear the sad tales of woe from the lips of these men, who one and all preferred death to the sad persecutions they were subjected to. But what a contrast to see them all listening attentively to my exposition on the cause of Israel's sufferings, and on the way to return to the Lord."

The London Mission-Woman reports:—"I visited six families. One family—husband, wife, and eight children—the wife in a very delicate state of health. I invited her to come and see the Mission doctor, at which she shuddered and said, 'I am sure if my parents knew that I had allowed you to enter my house they would disown me from this day; say no more, but go, and never come to visit me again.' In the afternoon I visited three families—one family, husband, wife, and five children—where I was warmly welcomed and allowed to tell them over again the story of Jesus and His love, pleading with them to give their hearts to Him ere it was too late. I invited a young Jewish mother to join our sewing-class. She asked how it was conducted, and when I had told her, she said she would like to join it."



THE JEWS IN CALCUTTA.

TO THE EDITOR OF THE "JEWISH MISSIONARY INTELLIGENCE."

DEAR SIR,—I enclose a MS. from Miss Sophie Mulvany respecting the needs of the Jews in Calcutta, which I am hoping you will think well to put in the *Intelligence*. Many are praying that a man may be found who could undertake the work, or, at all events, go out there for six months and organize it, giving lectures to Jews and Bible Readings on the Jewish Question in Calcutta. I really am trusting that some one will be able to go.

Yours &c.,

F. L. DENMAN.

THE OLD CHURCH HEBREW MISSION, CALCUTTA,

has been recently organised under the auspices of the C. M. S. Church which is a centre of activity in Calcutta. The parish embraces those parts where the Jews live, and some members of the congregation have voluntarily given much time and prayer to this despised race, remembering their Lord's command to go "to the Jew first."

The Rev. Herbert Gouldsmith, M.A., Oxon, the incumbent, has encouraged these efforts, which have taken shape more since he kindly arranged that the thankofferings, at the close of the Rev. Edgar Thwaites' Mission in 1894, should be devoted to the needs of this work, when a sum of over a thousand rupees was put into the hands of a Committee who have engaged a room in a good centre, where Jews and others are welcomed and efforts made to evangelise them.

Mr. A. Kälberer has got a wide acquaintance with the Jews, having paid many visits with or without his wife, and devoting much of his Saturday or Sunday leisure from a government office to this purpose. He writes lately about the Mission Room: "We have held two Magic Lantern Exhibitions for the Jews and Mohammedans. In our room the Rev. H. Williamson, C.M.S., spoke on Old Testament scenes, and the place was well filled with Jews and Moguls. At the other, held in the 'Welland Memorial Hall,' Mr. Jordan spoke. We had forty and over of well-to-do Jews and their children and some ladies. Mr. Jordan was grand in his appeal to them to accept our Saviour. Mr. Lewis, of the Bank, took the chair, and Mr. Gouldsmith exhibited the slides.

"The Jews have not been able to keep up their boys' school for want of funds. Mr. Gouldsmith tells me if I can guarantee Rs. 150 a month (or probably about £8 of English money) he will open a school for them. It would be grand if we could start the school for we should, through it, obtain a great hold over the parents as also the boys. Our Sunday School gets on nicely, but we are much hindered, and the little fellows are beaten and threatened with expulsion from the small private Jewish schools."

Another voluntary worker writes:—

"All my children love to hear about the Jews and are taking an active part by working for these dear people. The girls have now started a box containing dressed dolls, dolls' clothing,

socks, &c., which is sent round for sale, that the proceeds may be given to the Jewish work here.

"I continue visiting the houses of a few Jews during the week, and am always welcome. In fact, I have been repeatedly invited to the houses of others who have met me, perhaps, for the first time. Oh, how I wish I could visit them oftener. One woman has pleaded very tearfully and earnestly to be taken out of her present surroundings, so that she may learn more about Jesus and become a Christian. She says sadly, 'I cannot read, and when you leave me, my own people get round me, and confuse me.' Another said, 'Come to read to me, for I know nothing.' After telling me all her troubles another said, 'God does not hear the Jews' prayers, we are too wicked, but you pray for me.' I tell them that until they confess their sin, and accept Jesus as their Messiah, their trouble cannot cease.

"Mr. Kälberer, my daughter, and my son Clifford, keep up the Sunday School, though the numbers are not always large. The Rabbis came any child seen in the Mission Room, and if they attend the Jewish Free School they are expelled from it. Still the dear little ones come whenever they can slip away unobserved.

"That Jewish Boys' School in Pollock Street is closed, and now, if we had the money to start a good school, we would get such a hold of the parents through the children, and even if we insist on reading the New Testament in school they do not object. The Rev. Mr. Gouldsmith took little Ezekiel into his Parochial Free Day School, and after two months I heard him repeat a

good deal of St. Matthew iv. by heart. I have never longed to be rich but I do now that I might help these poor despised people. Do you think, dear Miss Mulvany, that you could get the Christian people in England to help. I wish a special Missionary could be sent for the Jews here in Calcutta, there would be such a grand work done."

Will not ye who are the Lord's remembrancers remember the Calcutta Jews in prayer, and ask that all the needs may be supplied, the funds being given, if it is His will, so as further to develop the plans mentioned in Mr. Kälberer's letter above?

"Smile on those tribes no country owns,
On Judah once Thy dwelling place,
Thy servants think upon her stones
And long to see her day of grace!"

Charlotte Elliott.

As a member of the Old Church Hebrew Mission Committee, who is hoping to return to Calcutta in the autumn, I shall be thankful to hear from anyone who might be able to promise £8 a month.

SOPHIE MULVANY (C. E. Zenana Mission, Calcutta),
6, Park Villas, Blackheath, S.E.

The Editor is not necessarily responsible for opinions expressed in signed Articles, in Articles marked "Communicated," or in the Correspondence.

ANNIVERSARIES OF AUXILIARY ASSOCIATIONS, &c.

MIDLAND DISTRICT.

Secretary.—Rev. C. RUMFITT, LL.D., 7, Braithwaite Road, Sparkbrook, Birmingham.

Date.	Place.	Serm. or Meet.	Collections.	Date.	Place.	Serm. or Meet.	Collections.
1895.	REDFORDSHIRE.			Feb. 9.	Nottingham St. Nicholas	SS	5 10 11
Feb. 9.	Bedford	S	9 6 11		Do. St. Paul	S	0 9 1
	Goudington	S	2 9 6		Do. Holy Trinity	SS	7 13 0
	HAMPSHIRE.				Old Bedford, St. Peter	SS	1 16 10
1	Hurley	S	1 10 10		Do. St. Michael	S	1 0 11
1	King's Pyon	SS	5 0 10	1	Nottingham	M	2 1 9
3	DO.	M	0 10 8		STAFFORDSHIRE.		
	HUNTINGDON.			19	Wednesbury, St. Paul	S	1 0 9
16	Jalworth	S	0 10 9	22	Widdulph	SS	1 17 0
	Wootton Bassett	S	1 7 6		Knapresley	SS	2 9 3
27	DO.	M	0 16 6		WARWICKSHIRE.		
	NOTTINGHAM.			16	Hugby, St. Matthew	SS	10 17 3
1	Nottingham, St. Luke	S	4 1 6	17	DO. do.	M	1 13 10
1	DO. St. Andrew	S	5 10 3	21	Hirt's Morton	M	0 13 0
9	DO. do.	M	1 0 0	3	Preston Bagot	M	0 10 1

NORTH-WESTERN DISTRICT.

Secretary.—Rev. S. SCHOR, 25, Cavendish Road, Blundellsands, Liverpool.

Date.	Place.	Serm. or Meet.	Collections.	Date.	Place.	Serm. or Meet.	Collections.
1895.	CHESHIRE.			Feb. 22	Liverpool, St. Alban	SSS	4 10 11
Feb. 14	Claughton, Christ Ch.	MM	5 4 4	24	Manchester	M	3 7 6
	ISLE OF MAN.			26	Liverpool, St. Nathaniel	MM	5 0 0
1	Malew	SSS	5 12 10	28	Do. St. Clement	M	6 15 6
	LANCASHIRE.				SALOP.		
1	Blackburn, St. Niles	SSS	3 0 6	16	Madeley	SSS	10 0 0
1	Southport, Christ Ch.	SS	12 12 6		WALE.		
21	Blundellsands	M	0 8 0	4	Rhoeddu	M	1 1 0
21	Liverpool, St. Alban	MM	2 1 7				

NORTHERN DISTRICT.

Secretary.—Rev. F. HEWSON WALL, LL.D., 17, Bootham Terrace, York.

Date.	Place.	Serm. or Meet.	Collections.	Date.	Place.	Serm. or Meet.	Collections.
1895.	CUMBERLAND.			Feb. 8	Scarborough, Christ Church	S	1 16 6
Dec. 26	Ivrigill	SM	2 16 0	9	Carlisle, Stanwix	S	3 0 0
	YORKSHIRE.			10	Do. St. John	SS	4 3 7
April 12	Leeds, Upper Armley	SSS	1 18 7		Do. St. Stephen	SS	4 3 4
	Leeds, St. James	S	3 0 6	11	Do.	M	14 3 4
Dec. 2	Wawarrp	S	0 10 0	1	Whitby Bridge	M	7 0 7
1896.				1	Killington	SS	1 13 8
Jan. 21	Jacksonshaw	S	0 6 6	2	Do.	S	0 16 7
Feb. 2	Jaudaby	SSS	3 6 6		Dirkin	SS	2 0 2

SOUTH-EASTERN DISTRICT.

Secretary.—Rev. C. S. PAINTER, M.A., 30, Lansdowne-road, Croydon.

Date.	Place.	Serm. or Meet.	Collections.	Date.	Place.	Serm. or Meet.	Collections.
1895.	KENT			Feb. 11	Newalden	M	2 0 6
Feb. 16	Folkestone, Christ Ch.	SSS	6 16 6	23	Richmond, Holy Trinity	SS	17 6 8
	Wrenchley	SSM	8 7 6		DO.	M	2 16 6
	Weggate-on-Sea	S	4 14 6		SUSSEX.		
26	Eysford	SSS	3 19 8	26	Stonegate	M	2 0 3
	SURREY.						
1	Croydon, St. Matthew	SS	27 3 0				
4	Do. Hayling Hall	M	None.				

EASTERN DISTRICT.

Secretary.—Rev. J. STORMONT BELL, M.A., 1, Stanley Avenue, Thorpe Road, Norwich.

Date.	Place.	Serm. or Meet.	Collections.	Date.	Place.	Serm. or Meet.	Collections.
1895.	CAMBRIDGESHIRE			Feb. 2	Brandon Parva	SM	2 2 10
Feb. 9	Cambridge, Holy Trinity	S	7 8 0	21	Buckenham	M	0 11 6
	SSEX.			7	Witchingham	M	0 6 6
23	Tertling	SS	1 1 6	11	South Creke	M	0 16 6
25	Ongar	M	3 3 0	12	Burnham Westgate	M	0 10 6
27	Maldon	M	4 0 3	13	Burnham Thorpe	M	0 4 9
	NORFOLK.			16	Feltwell	SSS	10 14 6
2	Barnham Broom	S	0 11 3	18	Wethwood	S	0 12 1
	Kimberley	S	0 10 0	19	Lingwood	S	0 11 0
	SUFFOLK.						
	Felsham	SS	0 16 8	23	Widlington	SS	1 7 0
	Widlington	SS	1 6 9	24	Westleton	SSM	2 14 8
	Widlington	SSM	2 14 8	26	Darham	M	0 6 0

METROPOLITAN DISTRICT.

Secretary.—Rev. W. W. POMEROY, M.A., 40, Denning Road, Hampstead, N.W.

Date.	Place.	Serm. or Meet.	Collections.	Date.	Place.	Serm. or Meet.	Collections.
1895.	BUCKS.			Jan. 26	Portman Chapel	SSS	22 12 8
Jan. 2	Gerrard's Cross	SS	3 16 9	30	Aldersgate, Y.M.C.A.	M	1 1 0
Feb. 12	Stoke Poges	M	0 9 4		Canonbury, St. Paul	M	3 11 1
	HERTS.			Feb. 2	West Kensington, St. Mary	M	3 17 8
Jan. 12	Stansstead Abbot	SSS	7 17 10	3	Do.	M	4 10 1
	Ware	S	6 11 0	10	West Hampstead, Emmanuel	SS	11 6 1
26	Tolmers	SS	1 9 1	16	Do.	M	0 12 6
27	Do.	M	0 8 3	21	West Holloway, St. David	M	0 2 9
	KENT.				SURREY.		
Feb. 5	Blackheath, St. John	M	3 6 6	Jan. 17	Old Kent Road, Christ Church	M	0 16 2
	MIDDLESEX.			22	Strentham, Y.W.C.A.	M	None.
Jan. 13	Chelsea, Park Chapel	SS	17 0 4	23	Camberwell	M	None.
1	Do.	M	1 12 1	24	Notwood, St. Paul	S	2 0 1
20	Kilburn, St. Mary	M	3 10 0	12	Lambeth, Emmanuel	M	0 6 6
23	Balington	M	3 17 1	20	Clapham, St. James	M	2 7 0
24	Hampstead, Trinity	M	1 2 0				
26	North	SS	12 6 6				

SPECIAL SUPPLEMENT

TO THE

JEWISH MISSIONARY INTELLIGENCE

For APRIL, 1896.

THE JEWISH STORY.—I.

ABRAHAM TO SOLOMON.

"Think not that I am come to destroy the Law and the Prophets: I am come not to destroy but to fulfil."—St. MATTHEW v. 17.*

THE extraordinary people of whom we are speaking are said at the present day to number about eight millions, who are dispersed in all parts of the world. Wherever they have found themselves in their migrations they have continued a separate race, and, though modified by the surrounding civilization, have always preserved their individual existence and identity.

"The Jews exhibit one of the most striking instances of national formation, unaltered by the most various changes: they have been scattered for ages over the face of the whole earth, but their peculiar religious practices and opinions have kept the race uncommonly pure; accordingly their colour and their characteristic features are still the same under every diversity of climate and situation" (E. Lawrence). "The universal dispersion of the Jews," said Lord Erskine, "throughout the world, their unexampled sufferings, and their invariably distinguished characteristics, when compared with the histories of all other nations, and with the most ancient predictions of their own lawgivers and prophets concerning them, would be amply sufficient to support the truths of the Christian religion."

They have influenced the world more profoundly and permanently than any other nation, for they have given it a sacred literature which is believed by the most intelligent and highly civilized people of the world to be in a special sense of divine origin, and a religion which is acknowledged even by men who do not accept it to be the highest, purest, best and most beneficial which could bless and elevate mankind.

To us they are supremely interesting. They are our spiritual ancestors. Of their race was our Lord according to the flesh. St. Peter and St. Paul, St. John and St. James, St. Matthew, St. Mark and St. Luke, the authors of every word of our divine inheritance, the New Testament, were Jews. With them we share the greater part of the Bible. Through their lips and hands have come to us every religious idea that we possess. The history of this marvellous people is of an importance to us with which no other history is endowed.

Stanley divides the life of the Hebrew Church, the religious life of the sons of Israel, into three great periods; each subdivided into lesser portions; each with its own peculiar characteristics; each terminated by a signal catastrophe.

1. From the Patriarchal Age to the establishment of the Monarchy.
2. The whole period of the Monarchy.
3. From the Captivity to the Destruction of Jerusalem and the rise of the Christian Church.

The first of these three periods, he says, reaching back for its prelude into the Patriarchal age, commences, properly speaking,

* A Sermon preached in St. John's Church, Paddington, W., on the 1st Friday in Lent, February 21st, 1896, by the Venerable W. M. Sinclair, D.D., Archdeacon of London, Canon of St. Paul's, and Chaplain to the Queen.

with the Exodus; and then, passing through the stages of the Desert, the Conquest, and the Settlement in Palestine, ends with the destruction of the Sanctuary at Shiloh, and the absorption of the ancient and primitive state of society into the new institution of the Monarchy. It includes the rise of the tribe of Joseph. It is the period often, though somewhat inaccurately, called by the name of the Theocracy. Its great characters are Abraham, Moses, Samuel (and David). It embraces the first Revelation of the Mosaic Religion, and the first foundation of the Jewish Church and Commonwealth.

Our knowledge of this period is derived from the most extraordinary literature in the world. In its whole course it extends over 2,000 years, and is by many different writers. But it is animated by one ideal and one purpose; the revelation of the one true God to man by progressive stages; and all converges on one divine figure, the true Son of Man, the Messiah. The books of the Old Covenant derive their name from the fact that they are concerned with the Covenant into which the whole nation believed with all their heart that God had entered with His people. "The Lord our God made a Covenant with us in Horeb. The Lord made not this Covenant with our fathers, but with us, even us, who are all of us here alive this day" (Deut. v. 2, 3.) "Behold the days come, saith the Lord, that I will make a New Covenant with the House of Israel, and with the House of Judah; not according to the Covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which My Covenant they brake, although I was an husband unto them, saith the Lord" (Jer. xxxi. 31, 32). By virtue of this Covenant this remarkable people were made the recipients of a certain special revelation, which differentiated them from all the rest of the peoples of the world, and of certain special privileges as the result of their fidelity to the obligations laid upon their conscience.

Josephus has given a corresponding view to this aspect of the history of Israel: "Our Lawgiver," he says, "had no regard to monarchies, oligarchies, democracies, or any of those forms; but He ordained our government to be what, by a forced expression, may be called 'a Theocracy.'" This implies the ideal of a direct government of His people by God, through their faith and fidelity to His will, and the peculiar consecration to His service. "He (the Lord) was King in Jeshurun, when the heads of the people and the tribes of Israel were gathered together" (Deut. xxxiii. 5). "The Lord your God was your King" (1 Sam. xii. 12).

Viewed in this light, the Old Testament describes—

1. The establishment of the Theocracy in a pure and ideal form.
2. On the failure of this, through want of faith, loyalty, patience and obedience on the part of the people, we have the institution of a modified and imperfect Theocracy, a king reigning with the corrective advice of High Priests and Prophets. "Now therefore behold the king whom ye have chosen, and whom ye have desired! and, behold, the Lord hath set a king over you. If ye will fear the Lord, and serve Him, and obey His voice, and not rebel against the commandment of the Lord, then shall both ye and also the king that reigneth over you continue following the Lord your God" (1 Sam. xii. 13). This form of government again fails in its turn, though in the meantime the principles involved

in it are largely developed and deepened especially by the teaching of the prophets. And thus the way is paved for the ideal Kingdom of God, the spiritual rule of the Messiah in the hearts of men, which is independent of all earthly forms of government whatsoever.

A third light in which the Bible may be regarded is as a record of a Revelation, or realization of God in man's mind, heart and experience. In the two great and mutually correlative periods of the Old and New Covenant, we may see a gradually progressive unfolding of the fundamental truths of religion.

First God reveals Himself as Elohim, "The Strong Ones, the Mighty Ones," or simply as El, the Strong. Elohim spake unto Moses and said: "I appeared unto Abraham, unto Jacob, and unto Isaac by the name of God Almighty" (Exodus vi. 3). As Elohim He is the Author of Creation. The name revealed to the Patriarchs in the second part of this sentence is El Shaddai, the Strong, the Almighty. He who orders the course of nature and of human affairs to His own wise and perfect ends.

Thirdly, in the same passage, He reveals Himself to Moses as Jehovah or Jahveh: "By My Name Jehovah, or Jahveh, was I not known to them." Jehovah is "I am that I am," the Self-existent, the Eternal, the Unchangeable, who "keepeth His promise for ever," the God of grace who makes a Covenant with His people, and opens out to them the slowly unfolded facts and stages of redemption and salvation.

Fourthly, a special revelation of His Mercy is vouchsafed to the mind of Moses in Horeb: "The Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation" (Exodus xxxiv. 6, 7).

Fifthly, He is especially One in Being, and will not tolerate imagined existences independent of Himself. "Hear, O Israel: the Lord our God is one Lord" (Deut. vi. 4). "See now that I, even I, am He, and there is no God with Me" (Deut. xxxii. 39).

St. Paul again gives us a view of the place of Israel in the whole course of human history

First, there are the Gentiles, subject to the law of reason and conscience, but falling first into idolatry, and then suffered by God to sink into a state of utter moral corruption.

Then there is Israel, receiving first the promise, and afterwards the Law, which, though it failed to make them ideally rightous before God, nevertheless served as a child-leader to bring them to Messiah.

Thirdly, with the coming of Messiah, the offer of the righteousness which had hitherto proved so unattainable alike to Jews and Gentiles, is accepted by the Gentiles, but rejected by the majority of Israel, who in their turn are for a time at least rejected and dispersed, with a hope of ultimate restoration.

Such are the views we are given of the early history of Israel, its place in the development of the world, and the sacred literature of its early youth.

This is not the place for discussing the date and authorship of the various books within our period. On this point divergent opinions are held, and students have not as yet arrived at any common or generally acknowledged ground. There is no antecedent improbability in the supposition that Moses wrote or compiled a considerable literature. He was educated in all the learning and science of the Egyptians, who had arrived at a high degree of civilization, had possessed the art of writing centuries before, had treatises on all kinds of subjects, and even composed novels.

Even the tribes whom Joshua conquered could write; their tablets have lately been discovered, written to the King of Egypt, describing the invasion of the hosts of Israel, and imploring assistance. The visions which Moses saw on Horeb of the glory of God, he may have embodied, under the inspiration of the Holy Spirit, in the earlier chapters of Genesis. Under the same guidance he would sift out the best of the historic traditions of the race of Israel, and even of kindred races. When he reached the times of Abraham, these traditions would be strong and clear, and probably already written down in the time of Joseph. From the Exodus to his own old age he would require no help but his own inspired mind. His different codes of laws would most likely be transcribed by different sets of scribes amongst the seventy elders whom he summoned to help him in the administration of government over the vast numbers of the tribes in the wilderness. He embodied older documents: the Book of the generations of Adam, the generations of the Sons of Noah, the generations of Shem, the Book of the War of the Eastern Kings in Genesis xiv., and fragments of ancient national songs. We do not know in what condition the Hebrew language was in the time of Moses. Probably much of it was archaic, and would need to be revised and translated for the use of generations centuries after. And as his writings would probably be on tablets, some of these tablets might be revised and translated by one set of people for one particular purpose, some by another. No doubt there are additions and incorporations from later ages into the original writings. The division into books may not be as old as the writings themselves, and the order of the writings may have been different. At any rate, the figure of Moses is the grand predominant personage of the whole of the religious system of Israel. His institutions are referred to in every subsequent age. His legislation is the foundation of all the subsequent national polity, civil and religious.

The first great character that stands out from the early mists is of supreme importance in the history of religion. It is that of Abraham, the father of all men of faith. He was the friend of God, beloved of God, chosen of God, the first for many generations into whose soul came the irresistible conviction that God is One, and that He is good, pure and true. In obedience to this call he left his home and kindred and old associations, and passed away to the land which God had prepared to be the country of the chosen people. So he became the Father of the Faithful. Abraham believed in the Lord, and He counted it to him for righteousness. He supported himself, he built himself up, he reposed himself as a child in his mother's arms in the strength of God, in God Whom he did not see, more than in the giant empires of earth, and the bright lights of heaven, or the claims of tribe and kindred, which were always before him. It was counted to him for righteousness. It was counted to him, and his history seals and ratifies the result. His faith transpires not in any outward profession of faith, but precisely in that which far more nearly concerns him and every one of us,—in his prayer, in his actions, in the righteousness, the justice, the uprightness, the moral elevation of soul and spirit which sent him on his way straight forward, without turning to the right hand or to the left. His belief, vague and scanty as it may be, even in the most elementary truths of religion, is in the Scriptures implied rather than stated. It is in him simply the evidence of things not seen, the hope against hope. His faith, in the literal sense of the word, is known to us only through his works. He and his descendants are blessed . . . because he had obeyed the voice of the Lord, and kept His charge, His commandments, His statutes, and His laws.*

The patriarchal age is marked by extreme simplicity. The leading principle was the following of Abraham in his hold of the faith in the one true God and in His promises. Sacrifice was made to Him as an offering for sin, as a token of submission and

* Stanley.

of need for forgiveness. The head of the family had a kind of religious or priestly dignity. Polygamy was allowed, as it was indeed till after the time of our Lord, but domestic affection was strong, and there was a certain ideal of purity in life and manners. The patriarch Job had a clear view of life after death. Truthfulness, justice, frankness, generosity, and courage are favourite virtues. Instances are given as warnings against deceit, violence, injustice, impurity, and wrong-doing.

The tradition of devout trust in God is carried on by Isaac, Jacob, and Joseph. Then night descends upon the history, and Israel is lost in his servitude in Egypt. He is braced to become a real nation, and to go forth with his hosts to take possession of the Promised Land. There rises before us the noble personality of Moses.

"Moses," says Strabo, "an Egyptian priest, who possessed a considerable tract of Lower Egypt, unable longer to bear with what existed there, departed thence to Syria, and with him went out many who honoured the Divine Being. For Moses maintained and taught that the Egyptians were not right in likening the nature of God to beasts and cattle, nor yet the Africans, nor even the Greeks, in fashioning their Gods in the form of men. He held that this only was God—that which encompasses all of us, earth and sea; that which we call Heaven, and the Order of the world, and the Nature of things. Of this who that had any sense would venture to invent an image like to anything which exists amongst ourselves? Far better to abandon all statuary and sculpture, all setting apart of sacred precincts and shrines, and to pay reverence without any image whatever. The course prescribed was, that those who have the gift of good divinations, for themselves or for others, should compose themselves to sleep within the temple; and those who live temperately and justly may expect to receive some good gift from God, these always, and none besides."

Thus would Moses and his teaching appear to the pagan world; the author of a high ideal and of a pure life. Thus would the idea of the omnipresent Creator of all things, and His service in the temple appear to an external inquirer. We know how much more in it there was than that.

Moses was, under God, the moulder of the whole future life of Israel till a greater than Moses came in Messiah. "The frequent addresses of the Divinity to him no more contravene his personal activity and intelligence than in the case of Elijah or Isaiah. In the New Testament the legislation of the Jews is constantly ascribed to him. "Moses gave you circumcision," "Moses, because of the hardness of your hearts, suffered you," "Did not Moses give you the law?" "Moses saith of you," "If they hear not Moses and the prophets." St. Paul goes so far as to speak of him as the Founder of the Jewish religion. "They were all baptized unto Moses." He is constantly called "a Prophet." In the ancient language both of Jews and Christians, he was known as "the great Lawgiver," "the great Theologian," "the great Statesman." He must be considered, like all the saints and heroes of the Bible, as a man of marvellous gifts, raised up by Divine Providence for the highest purpose to which man could be called; and so, in a lesser degree, his name has been applied in later times; Peter was called after him the Moses of the Christian Church; Ulflas, the Moses of the Goths; Almos, the Moses of the Hungarians; Benedict, the Moses of the Monastic Orders. The Union of the L-ader and the Prophet was such as Eastern religion has always admitted more easily than Western. Mahomet, Abdel-Kader, Schamy, are all illustrations of its possibility. But amongst the heroes and saints of the best religion, no such union occurs again after Moses."

Two strong contrasts have been noticed between the religion of the time of Moses and that of Genesis.

1. Man is brought nearer to God by a series of vivid and tremendous divine interventions, interwoven at every point with the history and the development of this people.

2. The vagueness and breadth of the early religion is replaced by the elaborate ceremonial of the Mosaic law, with its sanctuary or consecrated place of worship, its sacrifices, most accurately discriminated and classified, and its hereditary priesthood.

"The principal idea symbolized in the Tabernacle was evidently that of the Divine Presence—Jehovah dwelling in the midst of Israel. The ideas of worship and sacrifice were secondary, dependent

on this. The pillar of cloud and fire was the visible miraculous witness that this Divine Presence was a reality. The people were to consider themselves a nation of priests. Sanitary regulations, military order in camp or on march, political assemblies, personal behaviour, as well as religious worship, all were to be ruled by this sublime idea—the presence of the Divine King with His chosen people."

"What appears to have been novel in the sacrificial ritual established by Moses, was the elaborate distinction and classification of animal sacrifices under the three principal kinds of burnt-offering, sin-offering, and peace-offering. It is generally acknowledged that the most prominent idea symbolized in burnt-offering is that of complete consecration to God. But the idea of atonement for sin is very plainly recognized in various places, both burnt-offering and peace-offering." "No heathen nation," says Ewald, "had such ideas about human sin and divine grace as had the people of Israel.... so that it was only in this nation that the blood assumed this unique and exalted significance, and only there that it became the centre of the whole sacrificial procedure."

It is impossible to enter into details about the Mosaic legislation. By it, in innumerable ways, the people were taught that God is righteous and that God is holy. He is just and faithful; He is of supreme moral excellence, and expects His people to be like Himself.

The wholesome idea of sin and imperfection, revealed and implanted by God, pervades the whole system of the Mosaic legislation and the history of the people. "Not even the poetic and historic literature," says Dr. Conder, "far less the sacred books of all other ancient nations, can stand companion with the Hebrew Scriptures in human interest. No phase of human life is unreflected in that wondrous mirror; no note is left untouched throughout the diapason of human emotion. Every vicissitude of human fortune finds a place in these pages, from the throne to the dungeon, from the cradle to the grave. Every type of human character is represented, from the most heroic greatness or saintliest purity, to the most unbridled and revolting wickedness. A procession of empires passes across that narrow stage. We hear the jubilant songs of harvest and vintage, the music of feasts, the stern hymn of warriors, the psalm of victory, the choral chant of temple worship, the wail of the dirge. Yet, with this unrivalled fullness, and all but endless variety of human interest, national tradition, and individual portraiture, it is no exaggeration to say that one dominant character pervades the whole delineation; one thought underlies the whole, even where it does not appear on the surface; one deep sorrowful note rings like a knell through all the music. It is that which St. Paul utters, when, quoting from the Old Testament, he says: "All have sinned and come short of the glory of God."

Moses taught Israel the sense of sin, the need of pardon, the belief in righteousness and holiness.

Yet another grand representative figure stands out from our period: that of Samuel. He is the type of the prophetic office, of the work of the great moral teachers of Israel. They were men of lofty moral elevation, absolutely above worldly consideration, in close communion with God, many of them carefully trained in the vigorous atmosphere of the schools of the prophets. "Stern rebuke of the popular will," says Stanley of Samuel, "stern defiance of regal tyranny, stern denunciation of sacerdotal corruption, marked the entrance of the Prophetic dispensation into the Church. To be above the world, to derive courage and strength from a higher source than the world; was the first guarantee for a due discharge of the Prophetic mission. 'There is none holy as the Lord; for there is none beside Thee; neither is there any rock like our God?' And again, the Prophet was commissioned to warn the people against forgetting the moral meaning of their ceremonies, and against blindly trusting to a mere mechanical performance of their rites. 'Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For the sin of witchcraft is rebellion, and iniquity and idolatry are stubbornness.'.... 'The Strength of Israel will not lie nor repent: for He is not a man that He should repent.' It has been said of the Hebrew Prophets by a very acute philosophical writer, John Stuart Mill:—

* Stanley.

* Conder in "Present Day Tracts" (R.T.S.)

"The Egyptian hierarchy, the paternal despotism of China, were very fit instruments for carrying those nations up to the point of civilisation which they attained. But having reached that point, they were brought to a permanent halt for want of mental liberty and individuality—requisites of improvement which the institutions that had carried them thus far entirely incapacitated them from acquiring; and as the institutions did not break down and give place to others, further improvement stopped. In contrast with these nations, let us consider the example of an opposite character, afforded by another and a comparatively insignificant Oriental people—the Jews. They too had an absolute monarchy and a hierarchy. They did for them what was done for other Oriental races by their institutions—subdued them to industry and order and gave them a national life. But neither their kings nor their priests ever obtained, as in those other countries, the excessive moulding of their characters. Their religion gave existence to an inestimably precious unorganized institution, the Order (if it may be so termed) of Prophets. Under the protection, generally though not always effectual, of their sacred character, the prophets were a power in the nation, often more than a match for kings and priests, and kept up, in that little corner of the earth, the antagonism of influences which is the only real security for continued progress. Religion consequently was not there—what it has been in so many other places—a consecration of all that was once established—and a barrier against further improvement. The remark of a distinguished Hebrew, that the prophets were in Church and State the equivalent of the modern liberty of the press, gives a just but not an adequate conception of the part fulfilled in national and universal history by this great element of Jewish life; by means of which, the canon of inspiration never being complete, the persons most eminent in genius and moral feeling could not only denounce and reprobate, with the direct authority of the Almighty, whatever appeared to them deserving of such treatment, but could give forth better and higher interpretations of the national religion, which thenceforth became part of the religion. Accordingly, whoever can divest himself of the habit of reading the Bible as if it was one book, which until lately was equally inveterate in Christians and in unbelievers, sees with admiration the vast interval between the morality and religion of the Pentateuch, or even of the historical books, and the morality and religion of the prophecies, a distance as wide as between these last and the Gospels. Conditions more favourable to progress could not easily exist; accordingly, the Jews, instead of being stationary, like other Asiatics, were, next to the Greeks, the most progressive people of antiquity, and jointly with them, have been the starting-point and main propelling agency of modern cultivation."

Lastly, we have David, the typical king, the man after God's own heart, the true founder of the monarchy of Israel, in so many ways the type of the Messiah that He is to be called His Son. "David perceived that the Lord had established him king over Israel, and that He had exalted His Kingdom for His people Israel's sake."

Succeeding Saul as King of Judah, and after the death of Ishbaal being elected King of Israel, he united the whole nation, took Jerusalem from the heathen and made it his capital, extended his sway over neighbouring nations till it reached from the Euphrates to Egypt, and brought the people forward in internal prosperity and civilisation. "These great deeds and a character of large compass and intensity, crowned by devoted piety, marked David as a man after Jehovah's own heart, and made him the ideal king of the late literature of Israel." Thus was stamped upon history, in rough and imperfect miniature, the National type of the Kingdom of God. In David's days we see the Kingdom of Jehovah, including all Israel, and, as a beginning, many other nations, centred in Jerusalem, and ruled by a king of the House of David, who is Jehovah's anointed, type of the Messiah, type of the Lord's Christ.

David's character is the most loveable in the Old Testament. In the complexity of its elements, passion, tenderness, generosity, fierceness,—the soldier, the shepherd, the poet, the statesman, the priest, the prophet, the king—the romantic friend, the chivalrous leader, the devoted father—there is no character in the Old Testament at all to be compared to it. David's character represents the Jewish people just at the moment of their transition from the lofty virtues of the older system to the fuller civilisation and cultivation of the latter. In this manner he becomes naturally, if one may so say, the likeness or portrait of the last

and grandest development of the nation and of the monarchy in the person and the period of the Messiah. In a sense more than figurative, he is the type and prophecy of Jesus Christ. Christ is not called the Son of Abraham, or of Jacob, or of Moses, but He was truly the Son of David.*

To his own people his was the name most dearly cherished after their first ancestor, Abraham. The city of David, the House of David, the Throne of David, the Oath sworn unto David, are expressions which pervade the whole of the Old Testament, and all the figurative language of the New, and they serve to mark the lasting significance of his appearance in history.

His Psalms, whether those actually written by himself be many or few, have been the source of consolation and instruction beyond any other part of the Hebrew Scriptures. In them appear qualities of mind and religious perceptions not before expressed in the sacred writings, but eminently characteristic of David—the love of nature, the deeper sense of sin, and the tender ardent trust in, and communion with, God. No part of the Old Testament comes so near to the spirit of the New. The Psalms are the only expressions of devotion which have been equally used through the whole Christian Church.

"His harp was full-stringed, and every angel of joy and of sorrow swept over the chords as he passed. For the hearts of a hundred men strove and struggled together within the narrow continent of his single heart; and will the scornful men have no sympathy for one so conditioned, but scorn him, because he ruled not with constant quietness the unruly host of diverse natures which dwelt within his single soul? With the defence of his back-slidings, which he hath himself more keenly scrutinised, more clearly discerned against, and more bitterly lamented than any of his censors, we do not charge ourselves, because they were, in a manner, necessary, that he might be the full-orbed man which was needed to utter every form of spiritual feeling. The Lord did not intend that His Church should be without a rule for uttering its gladness and its glory, its lamentation and its grief; and to bring such a rule and institute into being. He raised up His servant, David, as formerly He raised up Moses to give to the Church an institute of Law; and to that end he led him the round of all human conditions, that he might catch the proper spirit to every one, and utter it according to truth. He allowed him not to curtail his being by treading the round of one function; but by every variety of function he cultivated his whole being, and filled his soul with wisdom and feeling. He found him objects for every affection, that the affection might not slumber and die. He brought him up in the sheep-pastures, that the ground-work of his character might be laid amongst the simple and universal forms of feeling. He took him to the camp, and made him a conqueror, that he might be filled with nobleness of soul and ideas of glory. He placed him in the palace, that he might be filled with ideas of majesty and sovereign might. He carried him to the wilderness, and placed him in solitudes, that his soul might dwell alone in the sublime conceptions of God and His mighty works; and He kept him there for long years, with only one step between him and death, that he might be well schooled to trust and depend upon the providence of God."†

Abraham taught Israel to believe God; Moses taught Israel to know God; Samuel taught Israel to fear God; David taught Israel to love God.

All through this period types and prophecies were accumulating which could only be fulfilled in Jesus; prophecies of course, chiefly in the mouth of David; types all through. In Adam, in Melchizedek, in Isaac, Jacob, Moses, Joshua, David, the fore-taste is given of Him who was to be the new Father, Prophet, Priest, King, and Saviour of His people and of the world. In the Day of Atonement, the Brazen Serpent, the Laver, the Manna, the Lamb, the Passover, the Peace-Offerings, the Rook of the Wilderness, the Scapegoat, the Sin-Offering, the sprinkling of blood and water, the Tabernacle itself and all its sacrifices, are forecasts of His offices, His character, His works. The whole Hebrew system moves steadily forward, in spite of lapses, failures, and apostasies to one grand consummation. And that consummation is not of earth, for that would be unworthy of the supreme purposes of the Divine mind thus unfolded, but spiritual and heavenly. It was to be realized in the Kingdom of Heaven that was preached by Jesus Christ, who came not to destroy but to fulfil.

* Stanley.

† Edward Irving.

JEWISH MISSIONARY INTELLIGENCE

AND · MONTHLY · RECORD · OF · THE
LONDON · SOCIETY · FOR PROMOTING
CHRISTIANITY AMONGST THE JEWS

MAY, 1896.

BY THE WAY.

WE cordially invite all friends of the Society, who may be in London or the neighbourhood, to be present at the Anniversary gatherings this month, and to try, by individual and collective effort, to make them a great success. * *

The ANNUAL SERMON will be preached on Thursday evening, the 7th inst., in St. Matthew's Church, Petersburg Place, Bayswater, W., by the Vicar, the Rev. E. A. Stuart, M.A. Divine Service will commence at Seven o'clock. The Church is near the Queen's Road, Bayswater Station, on the Metropolitan Railway. * *

The ANNUAL BREAKFAST will be held the next morning (8th), in Exeter Hall, at nine o'clock, when an Address will be given by the Very Reverend the Dean of Norwich, D.D. * *

The ANNUAL MEETING will be held at 11 o'clock. Sir John H. Kennaway, Bart., M.P., presiding as usual. The speakers will be the Right Rev. the Lord Bishop of Honduras (Dr. Ormsby); the Arch-deacon of Liverpool (Dr. Taylor); J. K. D. Wingfield-Digby, Esq., M.P.; and the Rev. H. Hastings Kelk, M.A., of Jerusalem. * *

A new feature in the Anniversary this year will be the rendering, at 10 a.m., of the Society's new Service of Song, "The Separated Nation," by a voluntary choir, conducted by Dr. Bellerby, of Margate, the composer of the music. This Service will, we venture to think, be very attractive, and a good substitute for the Songs and Anthems usually sung by the Hebrew School children, who are still at Ramsgate. * *

The Society's financial year terminated on March 31. Although we are unable, at the time of going to

press, to give the exact figures, there is every reason to hope that the Income for 1895-6 was a good average income, and for this we are deeply thankful. * *

We ask our readers and friends to remember that provision has now to be made for the new year, 1896-7. We must raise as much as last year and more. The Society's needs are great and pressing. Its work can never be relaxed as long as there are Jewish souls to be saved. "There remaineth much land yet to be possessed." "How can they hear without a preacher—how can they preach except they be sent," and, *How can this work be adequately done without adequate funds?* We trust that our God will "richly supply" all our needs, and that the early months of this new year will see an abundance of means cast into this department of the Lord's treasury. A leaflet that can be used in forwarding contributions is enclosed in every copy of this magazine. * *

The Quarterly Prayer Meeting was held on April 21, when an address was given by the Rev. Canon Trotter, M.A., Vicar of Christ Church, Barnet. Special prayer was offered for the Rev. C. H. Titterton, M.A., who is about to take up the Society's work at Warsaw, in succession to the Rev. Dr. Ellis. * *

Mr. J. M. Flad wrote from Kornthal on 24th March:—"All the hopes I cherished of the re-organization of the Abyssinian Mission have, by the utter defeat of the Italians near Adowa, come to nothing. It will be two years on Friday next since Mr. Argawi left Monkullo. Since that time we have been without news of him. I begin to fear that he has lost his liberty. Poor Argawi! Now that the rainy season is coming on again we cannot expect letters for the next seven or eight months. The roads between Massauah and the interior will, after King Menilek has gone to Shoa, be more unsafe than ever, and the condition of the country worse. Yet God overrules all!"

THE DECLINE OF JUDAISM.

TAKING the Jewish Press as our most reliable guide, we note the continuation, in a progressive ratio, of the decline of Judaism among all classes of Jews. Again and again cries of alarm are raised at one or another symptom of its decay and of its growing neglect by the masses of its nominal adherents. The Sabbath, that most effective preservative of the Jewish race and creed for thousands of years, is universally desecrated,—by the rich from mere indifference, and by the poor chiefly through the pressure of trade competition, exerted not so much by Gentile as by Jewish employers of labour, and simply because Judaism is becoming more and more incompatible with modern requirements. Another sign of rapid decline is the fact—dwelt upon sorrowfully by the Rabbi of the Berkeley Street synagogue—that “save on great occasions, the houses of prayer are practically empty” (*Jewish Chronicle*, April 19th, 1895), while “crowds are seen to issue from cathedral, church and chapel, which shews that the spirit of public worship is still active among (Christian) nations.” (*Ibid*, April 12), It is, therefore, Jews and not Christians, who are universally succumbing to the spirit of irreligion. For even among the few who do attend the Synagogue services, there is—as might be expected—a lamentable absence of decorum. “When first the Ghetto gates were swung open,” says another Jewish writer, “the Jews issuing from them, and straying into the churches of the Gentiles, witnessed, with a shock of shame and self-reproach, the attitude of reverence observed by the worshippers.” But all attempts to imitate them have failed, and complaints are still heard of unseemly conduct on the part of Jewish worshippers. But this is not all. Such Jews—Jews in little more than the name—are among the members of the United Council of the Synagogue. It is some of these “pillars of orthodoxy,” as they are called in a tone of bitter irony in a leader of the *Jewish Chronicle* for October 11, “whose boys actually attend chapel in the public schools, and sing in the chapel choirs, and who refuse to avail themselves of the means provided for them, with the permission of the Head Masters, for keeping their own religious observances. It is the parents of these boys who fill the (Jewish) public eye, who direct our institutions, and who profess regard for Judaism.” “Can they not elect, at least, one warden,” asks another, “who will supply in his own person a genuine example of Jewish religious conformity?”

Now, what is the cause of this general collapse

of Judaism, both in its racial and religious aspect? For the two are essentially one—one cannot exist without the other. How is it—to borrow the language of Mr. Zangwill—that “culture has always and everywhere tended to divorce the Jew from Judaism, and even to make him feel ashamed of his origin?” It is all due to our antiquated ritual, say the leaders of Jewish thought. “We have borrowed much,” pleads one (*Jewish Chronicle*, April 12), “consciously and unconsciously, from the Christian order of worship. Let us not be ashamed to learn yet further how to adapt our ritual to the modern needs of weaker brethren.” And he instances the Book of Common Prayer, which, “though containing much that is out of touch with modern thought and feeling, is yet, on the whole, more suited to the common needs.” The Book of Common Prayer! whose compilers, unlike the Jewish innovators, have not knowingly deviated one hair’s breadth from the plain teaching of the Bible, and which has scarcely been touched by the hand of the reformer for the last three hundred years! Are not our Jewish brethren mistaking the effect for the cause? A few blemishes in the ritual the cause of the wide-spread and ever-growing indifference to Judaism! Is this possible,—is it even conceivable? How is it, then, that before the Jewish emancipation no one ever thought of interfering with the ritual, and yet the synagogues were crowded with worshippers, not only once a week, but twice every day; whilst Judaism is threatened with extinction wherever the reconstruction of the ritual is rampant?

No. *It is Christian influence, following everywhere in the wake of social, civil, and political emancipation, which is irretrievably undermining Jewish belief in Judaism.* With his mind expanded by constant intercourse with the outer world of thought, the eyes of the Jew have been opened to see its untenableness as a Divine institution; for, apart from the Gospel, not even the Old Testament can maintain its ground as a direct revelation from God. It was faith—blind, unreasoning, and unreasonable faith, if you will, but faith implicit and heart-rooted, which alone inspired the Jew with a burning love for his creed first, and afterwards for his race, and everything belonging to it. And now that his faith is dying out, that the only fountain of his religious life is drying up, it is no wonder that Judaism is smitten with a withering blight. And to think that the decay can be arrested by means of ritual modifications, or to attribute to the cultivation of the Hebrew language and literature the life-giving functions, which belong exclusively to faith—proves only once more, that the Jewish people, keen and quick of apprehension in all other things, is

still, in matters Divine, under that awful judgment of spiritual obtuseness which, ever since the days of Isaiah (vi. 9, 10) has dimmed their vision, dulled their hearing, and blunted their understanding.

It is the aim of the Mission to widen and deepen the influence thus indirectly exerted by the Gospel, in various degrees, upon all classes of Jews, through the Christian atmosphere which they breathe in this country. Necessarily, the first results in all attempts at religious enlightenment are in the main subversive. It is easy to pull down, but it is not so easy to build up. And the difficulty of reconstruction is enhanced, in these days especially, when the authority of the Scriptures is persistently assailed by some, whose conspicuous position in the Church seems to mark them out as amongst their foremost defenders. But notwithstanding these serious drawbacks, the void created by unbelief is too dreary and painful not to give way in the end to the force of truth, and this is not a little hastened on by the anxiety of some Jews for the social prospects of their children. And when once the open choice of a creed has to be made, what can be more natural for them than to join the Christian Church, which in almost every particular—except the adoption of its life-principle—has been closely copied and, therefore, strongly commended by the Synagogue herself. A few instances will best illustrate the process of the gradual absorption of Jews by the Church.

There is now residing in Manchester a Jew, who has been for many years a deacon in the Catholic Apostolic Church, as it is called. In speaking to him, one feels that he is a man of strong Christian convictions, and thoroughly in earnest. Five of his brothers and sisters have been, like himself, received by baptism into the Church, of whom one, a sister, is a Roman Catholic, and another is a clergyman of the Church of England. What has led them to the foot of the Cross? Simply this. Their father, a well-to-do Liverpool merchant, had long discarded his ancestral creed, because he could see in it nothing to recommend it but rabbinic tradition on one side, and human speculation on the other. His children were, therefore, allowed to grow up in ignorance of Judaism, or of any other creed; but were free to follow whatever religion suited them best. Thus left to themselves and to the unchecked Christian influences around them, they were drawn one by one into the Church, and that is the case with hundreds of the more affluent and cultured Jewish families. The bent is in the direction of the dominant Christian religion, and with tact and discretion the Mission may do much to promote it. The following case,

though somewhat different, is equally one in point:—

For years we have known a respectable Jewish tradesman in one of the sea-coast towns. Long before we made his acquaintance, he had already, in common with many of his brethren, cast aside what he called his "kitchen religion," or, the religion of "what goes into the mouth," as our Lord describes it, and all the other senseless substitutes for the religion of the heart, such as the daily performance of prayer in Hebrew, of which he was totally ignorant. On the other hand, though surrounded only by nominal Christians, he could see clearly, that, as a class, they were not morally inferior to his own brethren, and that, in some respects, they were decidedly above them. So that, even if considered merely as an elevating moral force, Christianity was, at least, equal to Judaism as to the degree of its influence for good, and immeasurably beyond it as to the extent of its operation. Still he was not a Christian, and when first spoken to by our Missionaries, he resented their visit as an unwarrantable intrusion, and declared that he could see no necessity for enlisting openly and demonstratively under the banner of the Cross. Ere long, however, he had to make some decision. He had eight children, who must be trained either as Jews or Christians. The thought of initiating them into the Abrahamic covenant repelled him—many leaders of Jewish thought have called it a survival of barbarism—Christian baptism was certainly by far the simplest rite of the two, and so his children were all baptized. That was a further and still more decisive step towards assimilation with the Church of Christ; but still very little, if at all, in the direction of spiritual Christianity. Its germs, however, were implanted in the hearts of the children, and this gave a fresh impulse to the struggle between light and darkness, life and deadness. When last visited by our Missionaries, they were agreeably surprised at the change in his disposition towards them. He gave them a cordial reception, and they learned from him that he had been prostrated by illness, and brought nigh to death's door. The clergyman, not the rabbi, was sent for; fervent prayer went up to heaven for him and with him, and since then he has felt something of the inward workings of Christ's Spirit. The elder children have all been confirmed and the whole family are regular attendants on the means of grace, though the father still shrinks from giving his nominal Christian neighbours proof positive of his being a Jew, by submitting to the rite of baptism. Now, speaking generally, this is the religious history of hundreds of Jews, and Missionary effort which ignores, or is ignorant of it, will do more harm than good.



THE CARMEL RANGE.

CARMEL.

THIS line of hills, about twelve miles long, and covered with thickets, is mentioned in Joshua xix. 26, as marking one of the western limits of the territory allotted to the tribe of Asher. The range derived its name, which means "the Vineyard of God," from its productiveness. This characteristic, combined with that of prominence, caused it to be frequently mentioned by the poets and prophets both of Israel and Judah—(See Song of Solomon vii. 5; Isaiah xxxv. 2, xxxvii. 24; Jeremiah xlii. 18; Amos i. 2, ix. 3; Micah vii. 14; Nahum i. 4). The associations, however, to which the great fossiliferous limestone ridge (the general appearance of which from a distance has been compared by a modern writer on Historical Geography, to a greyhound's back) owes its chief interest, form two distinct groups. These cluster, respectively, around its eastern and western ends. The latter of these rises directly from the shore of the Mediterranean, to the height of 556 feet; the former, at El-Mahrakah, about four hours' ride distant, to an elevation of 1,887 feet above the sea.

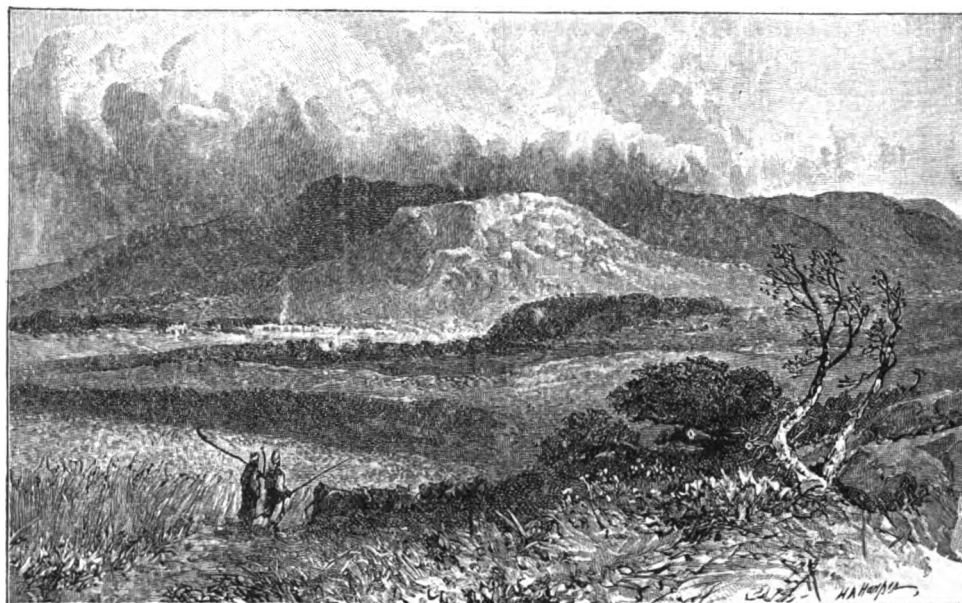
A very trustworthy tradition has fixed upon El-Mahrakah as the scene of the narrative recorded in 1 Kings xviii. This tradition is confirmed by the nature of the surroundings, the presence of a never failing spring, the names of places in the vicinity and the distance from Zerin—the ancient Jezreel—seven hours ride—(about twenty one miles). The locality is marked by a significant and suggestive name "El - Mahrakah," which means the burning or "sacrifice." It is regularly visited by Druzes who come from afar to perform an annual sacrifice. It occupies the mountain top at the extreme eastern point of the range, and from it one commands a view of the sea westwards, and of the great plain of Esdraelon stretching away northwards and eastwards towards Jenin (En Gannim), Zerin (Jezreel), and Sulem (Shunem). Past its base, the Kishon, overshadowed in many parts by reeds and oleanders, flows between mud banks, which, when the river is swollen, are most treacherous and dangerous, and have proved destructive to thousands since the time of Sisera—(Judges v. 21). The waters of the "ancient river" lave on one side the foot of the Mount of Sacrifice, sheer down a thousand feet below its summit, and on the other that of the mound called Tell El Kassia. A little distance east of this rises another, named Tel Kaimon, called by mediæval writers "Cain mons," or Cain's Mount," and supposed by them to be the place where, according to ancient legends, Lamech (Gen. iv. 23, 24), whilst hunting accidentally shot Cain dead with an arrow. Modern research, however identifies the place with Jokneam of Carmel (Joshua xii. 22, xix. 11). There is a little plateau close beneath the top of El-Mahrakah, and stretching away eastwards from the foot of the cliff—200 feet high. On this, surrounded by

thickets of oak, terebinth, laurel, arbutus, and carob, stands a small Roman Catholic chapel.

Upon this mountain-plain, and shaded by trees, is a well of water which has been proved to be perennial, from the discovery therein, by scientists, of a species of mollusc, which can only exist where there is a constant supply of living water. It was, doubtless, this fountain that supplied the trenches dug round the altar at which Elijah—the Hero-Prophet of Carmel, as Moses of Sinai—stood, the vindicator and avenger of the insulted Majesty of the Divine Law. At a little distance, in opposition to him, and surrounding the unconsumed sacrifice upon the altar of Baal, was a crowd of 450 priests of that false deity. They yelled and gesticulated frantically, and lacerated their bodies with knives. For fully six hours the apostate Ahab had, with his court and a great crowd of witnesses, been spectators of the desperate and sanguinary ceremonies of the idol ritual. Now all eyes were fixed on the lone but calm and determined figure of the "hairy man, and girt with a girdle of leather" (2 Kings i. 8), standing beside Jehovah's altar, which he had just repaired. Fuel

• Burchard A. D. 1283, and Mandeville 1322.

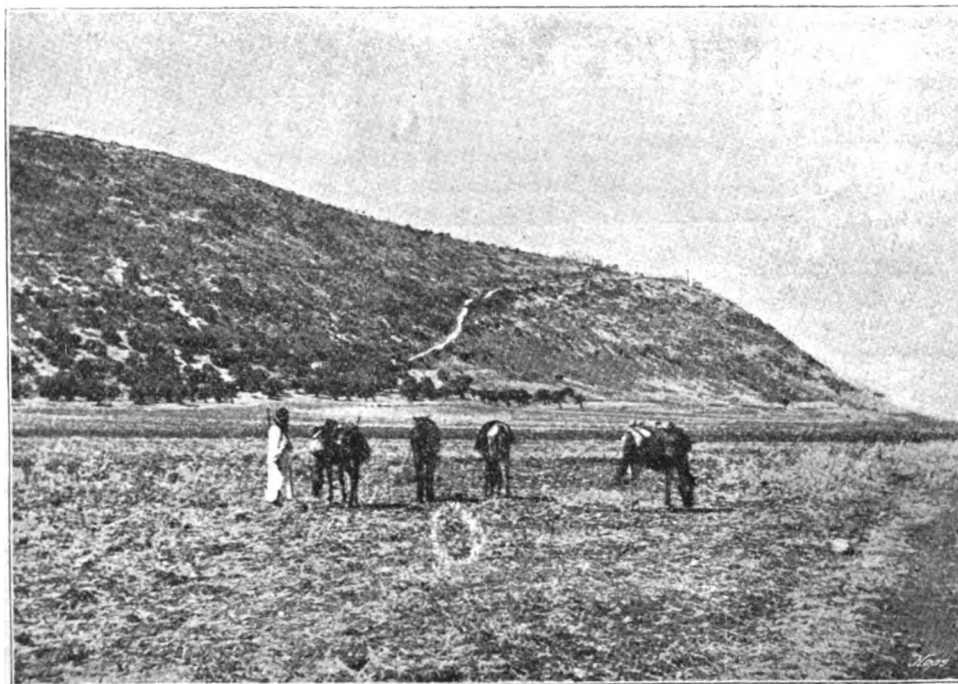
was arranged upon it, and, heaped upon that, lay the severed pieces of a slaughtered bullock. To prevent the possibility of deception, the whole was thrice drenched with water from the well close by. The superfluous fluid filled the surrounding trench. Then, at Elijah's prayer, the fire of Jehovah came from heaven and consumed the burnt-sacrifice, and, at the Prophet's command, the repentant people dragged the alien leaders of the heathen worship, down to the foot of the Holy Mount, and slew them at Tell el Kassis, which seems to have derived its name, meaning "Hill of the Priest" from the event. The Arabic name, "El Mukutta," by which the Kishon is known, and which means "cut off," i.e., slain, has been traced to the same occurrence. In the meantime, Ahab, with strange indifference to what had happened, went up to enjoy the sacrificial feast, under the welcome shade of the groves. Elijah, however, ascended to the top of the mountain, and there remained in prayer. His very attitude is described. "He cast himself down upon the earth, and put his face between his knees." This is one of the postures, in which, at this very day, Moslems perform their devotions. Whilst he prayed, his servant, at his bidding mounted once, and again seven times, to the highest point and, looking seawards, saw nothing but the clear blue expanse of the Great Sea westward over the shoulder of the mountain.



EL-MAHRAKAH—EASTERN END OF CARMEL.

But at last there arose on the distant horizon a little cloud no larger than a man's hand, and it grew and grew, and approaching, overspread the sky till "the heavens were black with clouds and wind, and there was a great rain." Because that little cloud brought the parched and thirsty land and beasts and man so great a blessing, the Church of Rome, not only in her formularies treats it as a type of the mother of the world's Saviour, but has also dedicated the great convent situated at the other end of the Carmel range, "in honorem B.B. Virginis Mariæ"—(in honour of the most Blessed Virgin Mary), though popular feeling with better taste persists in calling it "Deir Mar Elyas," the

Convent of St. Elias. The associations of the prophet with Carmel are not exhausted with the dramatic and important event at El-Mahrakah. It is supposed with much probability that "the hill" (see 2 Kings i. 9, Revised Version), on which he was seated when he caused fire to descend from heaven (St. Luke ix. 54) and consume two out of the three fifties which Amaziah sent to arrest him for having stopped his messengers to Baalzebub, the fly god of Ekron, was this same summit of El-Mahrakah. Elijah's presence is still supposed to haunt the Carmel hills, and throughout the country he is said to appear from time to time to rescue the God-fearing in moments of danger, and to crush monster forms of wrong. In this connection the natives of the district relate with bated breath, how in 1821, Abdallah Pasha of Acre, having destroyed the great Convent (see *Illustration* ist)



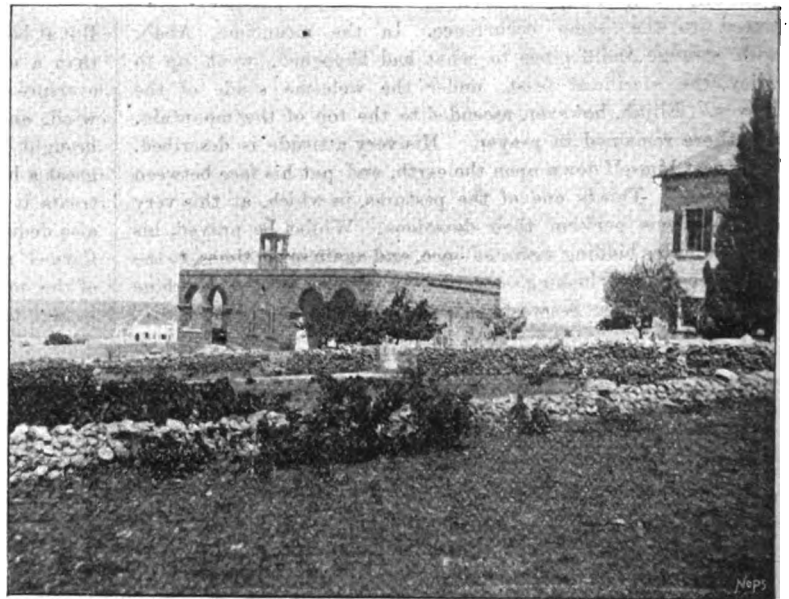
THE WESTERN END OF CARMEL, WITH OLIVE GROVES.



THE GERMAN COLONY AT THE FOOT OF MOUNT CARMEL.

March number, 1894), nearly died with fright when in a dream he beheld, seated on Mount Carmel and threatening him, the terrible "El Khudr" (the evergreen prophet), who, having drunk of the fountain of immortal youthfulness never dies, and is believed to appear at different times and in various guises, in the persons of Phinehas the son of Eleazar (Judges xx. 28), of Elijah, St. George, and others, to punish evil-doers. Elijah's, however, is not the only prophetic figure presenting itself to the mind's eye when we think of Carmel, for after his ascent to heaven (2 Kings ii.), Elisha also frequented the mountain (verse 25), and he was there again, and probably on the same eminence El-Mahrakah, though it was "neither new moon nor Sabbath," at the time of the visit of the bereaved Shunnamite (2 Kings iv.)

The associations connected with the convent at the western end of the range may be described as partly legendary and partly historical rather than Biblical. The high altar of the round church with a great dome rising above the centre of the massive oblong building (see *Illustration in March*, 1894) is erected over a cave,



THE GERMAN CHURCH IN THE COLONY.

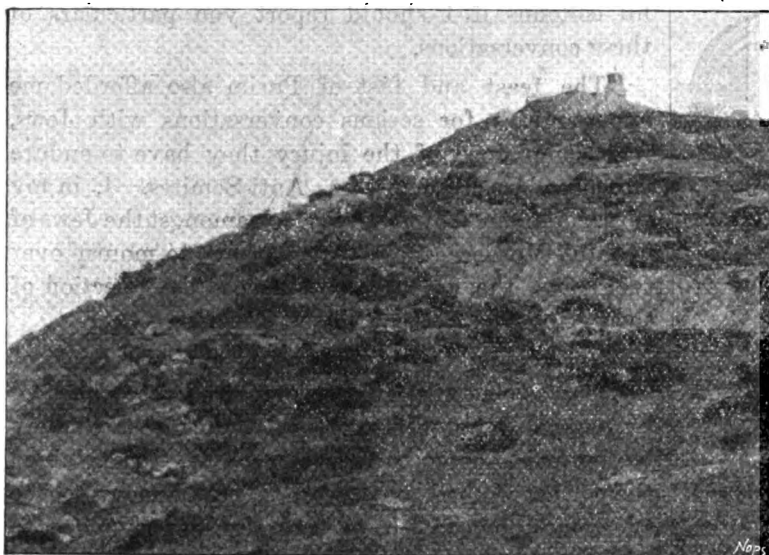


GROUP OF PALM TREES AND THE RAILWAY.

said by tradition to have been the dwelling place of Elisha. The great monastery itself was founded by the crusading king, St. Louis of France. From it sprang the celebrated order of Barefooted Carmelites, of which King Edward I. was a brother, and which, in the traditions of the Church of Rome is said to have originated with Elijah himself. The famous cloister has several times been sacked and destroyed. The present structure is a modern one, the foundation stone of which was laid in 1827. The wrecks of stranded vessels (amongst others that of Her Majesty's brig of war "Zebra," which went ashore when Acre was bombarded, December 2nd, 1840, and was given to the monks), supplied the greater part of the timber for the roofs and other parts of the structure. The white pyramid in the garden was erected to the memory of the French soldiers who fell during Napoleon Bonaparte's Syrian campaign in 1799, when the convent served as a hospital for his sick and wounded, many of whom, being unable to accompany him during his retreat, were massacred by the Arabs after he had left. On the top of Carmel, not far from the monastery there now stands a hotel and a "Luft kur-

haus," or Sanatorium established by some of the Germans who settled here about 1868, and whose thriving colony—with neatly built houses, surrounded by trim gardens and flourishing vineyards and orchards reaching high up the mountain slopes—nestles at the foot of the range and between it, and the dirty little oblong Oriental town of Haifa.

The Jews of Haifa, and those in the Jewish agricultural colony at Sammarin (Zichron Jacob) amongst the Carmel hills, are frequently visited by the Rev. B. Z. Friedmann and Dr. Anderson, our Society's Missionaries at Safed. Accounts of such Missionary visits have appeared from time to time in the *Jewish Missionary Intelligence*. Bishop Blyth has also a Medical Missionary work amongst the Jews and others at Haifa. The German colony, at the foot of Carmel, contains, besides farm-houses, two or three good German schools, a flat-roofed Evangelical German Church, a soap factory, hotel, windmill,



LIGHTHOUSE AND CAVES ON MOUNT CARMEL.

wine factory, &c. There are many caves on the declivities of the mountain, and one of them is called "the School of Elijah," and is visited in pilgrimage by Jews, Moslems, and Christians, who hope to be cured by the prophet of sundry ills to which the flesh is heir. Some years ago a Jewish girl was brought to our Society's Hospital at Jerusalem and placed there under Dr. Chaplin's treatment. She was suffering from a complaint, not insurable by scientific methods, but which it would take some time to get rid of. Displeased by the prospect of having her kept for some weeks, perhaps months, under the Missionary's care, and declaring that she was troubled by a "Dibbuk," or "evil spirit cleaving to her," her relatives took her away again. Some time later Dr. Chaplin, from whose own lips I heard the story, met her again and, apparently, in perfect health. He learnt from her that she had been taken to Carmel and locked up over night in this "School of Elijah." During the hours of darkness, a venerable old man appeared to her, and, bidding her (in Arabic) not to be afraid, placed his hand on her head and said some words, and she was well from that moment. This is one illustration, amongst many, of the power which St. Elias of Carmel is superstitiously supposed to exercise. A festival in his honour is held annually in the month of July, and is attended by pilgrims—Christian, Moslem, and even Jewish—from all parts of Syria.

From the convent, as also from the lighthouse west of it, and, indeed, from many other points along the ridge, one enjoys magnificent views of sea and mountain, both southward and

northward. In the former direction the eye ranges along the coast past Athlit and Dor, to the great plain of Sharon, whilst gazing in the opposite direction, one has at one's feet rich vineyards and olive groves descending in terrace steps to the German colony. Then, beyond the town of Haifa, is seen a palm grove, through which runs the railway line, now in course of construction between this port and Damascus, and then blue reaches of the Kishon winding in and out of sight till it runs into the sea. It used only a few years ago to be crossed at this point by fording over the bar (*see below*), but now a bridge of boats crosses it on the road to Acre, which is seen gleaming white at the other side of the semi-circular bay. In the back ground are the rounded summits of the Galilean hills, and behind all, away to the N.E., towers, snowclad at its summit, the great mass of Hermon, the Mount of the Transfiguration. Here the three disciples, who formed the inner circle of our Saviour's followers, beheld the two venerable figures from another world, respectively, the ideal lawgiver and the ideal prophet,

the heroes of Sinai and of Carmel, and were commanded by the voice of the Eternal Father Himself "to hear," *not* Moses, *not* Elias, faithful servants though they had been, but His beloved Son, the Christ and Redeemer of the world.

For some of the illustrations I am indebted to a friend, the Evangelical German schoolmaster at Jaffa, who lately returned from a visit to Carmel.

J. E. HANAHER.



FORDING THE RIVER KISHON—HAIFA AND CARMEL IN DISTANCE.

The Jewish congregation of Perth, Western Australia, numbers from 60 to 80 members, and are endeavouring to erect synagogue and school.



LEMBERG.

The following extracts are from the journal of Mr. Rosenstrauch, of Lemberg, for January:—

"I went day by day amongst the Jews, and had religious conversations with several in the streets, cafés, and wherever and whenever opportunities were to be met with.

"There is much contest and strife here between the Orthodox and the Reform parties; the latter, though in a great minority, have, by their wealth and influence, taken steps—with a good prospect of success—to get all the leadership into their hands. There is much talk about the matter amongst the Orthodox Jews, who complain of the way in which the Reform party have dealt with them. I availed myself of this special opportunity to hold religious conversations with them, and, without entering into their strife and contest, preached Jesus Christ, the Prince of Peace. I am glad to state that scarcely a day passed without my speaking with Jews, here a little and there a little, about Jesus Christ, the Author of peace and the only way of salvation.

"I received encouraging visits from a Jew from P—, to which place he had immigrated from Russia several years ago. He came for the purpose of receiving Christian instruction with the view of being baptized with his wife. I was much interested with the simplicity and uprightness of the man, who proved to be pretty well versed in the Hebrew Old Testament Scriptures. At his request I provided him with parts of the New Testament and other publications in Hebrew for himself, and in Yiddish for his wife, and now both are studying the New Testament."

In February's journal Mr. Rosenstrauch reported:—

"The strife and struggle here between the Orthodox and the Reformed parties continues, and my opportunities for religious conversations with members of both parties increased—with those who place German literature before the Prophets, and with those who adore the rabbis, and put their authorities, and that of the Talmud, much higher than the Word of God. I endeavoured to shew that their broken cisterns can hold no water, and preached Christ as the only fountain of living water. The ignorance of true Christianity I met with was very great. It would

fill columns if I should report you particulars of these conversations.

"The feast and fast of Purim also afforded me opportunities for serious conversations with Jews, who complained of the injury they have to endure from modern Hamans, *i.e.*, Anti-Semites. I, in my turn, complained of the great lack amongst the Jews of faithful Mordecais, and urged them to mourn over their sins, the greatest of which is the rejection of their King and Messiah, Jesus Christ.

"On leaving the synagogue, where the Book of Esther was read with great solemnity, I was addressed by several Jews, who expressed their pleasure at my having paid honour to their synagogue. I explained them that I had not come to pay honour to the synagogue, but rather to look for opportunities to deliver my message. Two wanted to hear what this was. They then accompanied me home to hear more and to receive publications. For the same purpose I was visited by several other Jews, two from the country, who had become acquainted with me during one of my Missionary journeys."

THE GIRLS' SCHOOL, JERUSALEM.

We lately received with much gratification the following letter from an old pupil of the Girls' School, Jerusalem. It testifies in an eloquent manner to the good work done in this Institution:—

"It is with great pleasure that I am able to enclose a small donation to the Building Fund of the Girls' School at Jerusalem. I only wish it were a larger sum, for is it not my birth-place (so to say) where I learnt to know the Truth as it is in Jesus Christ, under the training of Miss Adie, with whom I still correspond?

"Both my husband and myself are children of the Mission; and it is with great interest that we read the *Jewish Intelligence*.

"We are working among the Indians, but I am afraid my heart is more among the Jews. I would rather have worked among them, but God's ways are not ours. The only thing I can do for them is to pray that God will bless your efforts in bringing my nation to see Him whom they pierced.

"My debt of gratitude I shall never be able to pay, but God will reward you. I write all this that you may be encouraged to go on working. God's Word will not return void; some fruits are sure to spring up sooner or later."

IN NORTH HOLLAND.

THE Rev. A. C. ADLER reports many encouraging tokens of success. He recently made a Missionary journey, or rather, a lecturing tour to the towns of Zwolle, Meppel, and Groningen, and says:—"Though the work I was permitted to do at the first two places shewed progress on that of former years, it was left far behind by that accomplished at Groningen.

"Groningen is a rising town, although situated nearly at the north-eastern extremity of the Netherlands. It has a University which for some time exercised great influence, as it gave birth to a Theological 'School,' professing a sort of Arianism, which flourished some forty or fifty years ago, but which is on the wane now.

"In the 11th century Groningen was given to the Bishop of Utrecht by one of the German Emperors. Later on, in 1284, the town belonged to the Hanseatic

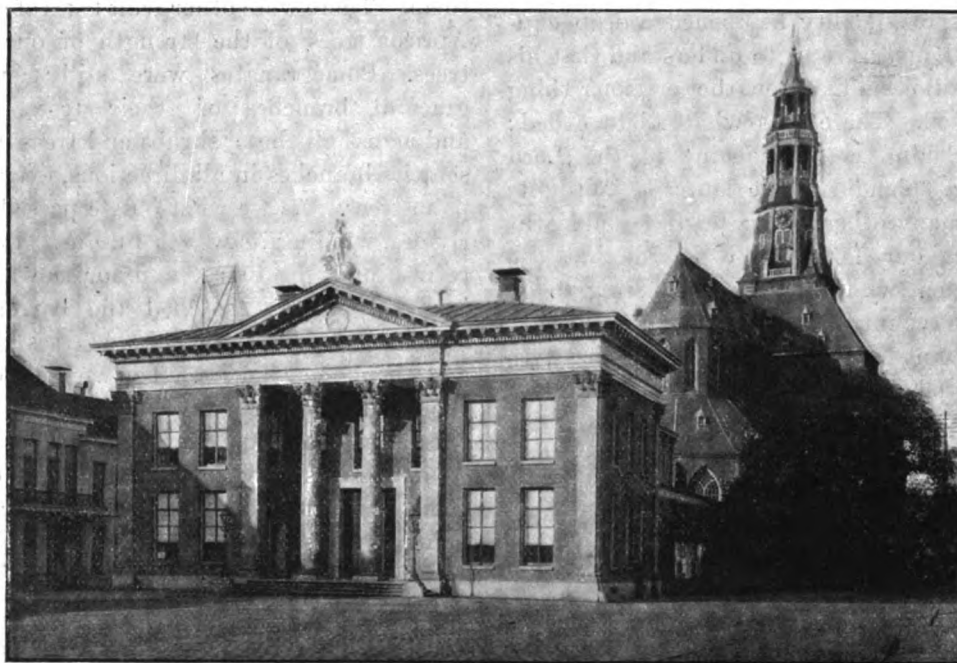
League, which had been formed for the protection of commerce. In the beginning of the 16th century, the Saxon Dukes wanted to add it to their dominions in Friesland. To avoid this, the citizens placed themselves under the protection of Burgundy. Burgundy passing from Charles V., Emperor of Germany, to Philip II. of Spain, the change was not relished very much. At length the Groningen people chose the cause of liberty and of the Reformation, joining Prince Maurice. Since then it has formed a part of the Netherlands. The place was strongly fortified, and looked dark and dismal up to some 20 years ago. About that time it began to be dismantled. It has now 40,000 inhabitants, 2,000 of whom are Jews. When I paid my first Missionary visit here in 1876, the Jewish population resembled

the fortress, with little hope of access, dark and dismal.

"A marvellous change has taken place during the last few years. The fortress of Judaism is being dismantled and the light of the Gospel is entering the dark abodes.

"With every returning visit the number of Jewish hearers who come to listen to the Gospel increases. So full was the French Church on the 29th November last, that no passage, nook, or corner was unoccupied. Forms and chairs were brought in from the vestry, and Jews even sat on the ground near the pulpit. For nearly an hour and a half they listened with riveted attention, while I shewed them the only way to peace and salvation by Jesus Christ.

When such a number of intelligent Jews (there were about 200 present) are attracted by a bold, yet loving preaching of Christ, we may rest assured that a work is going on in their hearts. We are helping to dismantle the rabbinic fortress, and have much



THE FRENCH CHURCH, GRONINGEN, NORTH HOLLAND.

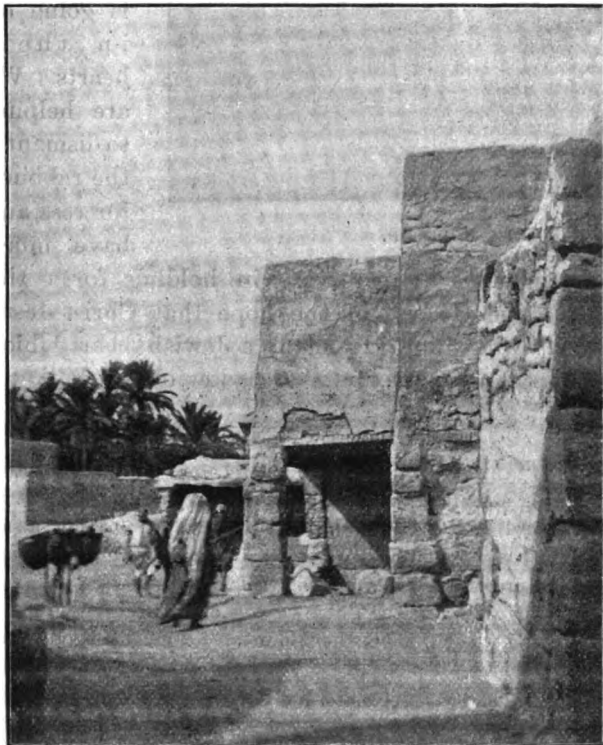
encouragement to persevere in holding forth the light of the Gospel, in the hope that Christ Jesus Himself will shine into many a Jewish heart which now sits in darkness and the shadow of death."

Jews of Abyssinia.—The following is a passage out of a letter which King Menelik wrote to Mr. Clarke, an English missionary, not long ago. After saying that Christians in Europe offer a sad spectacle, the African King goes on: "Not only do European Christians practice violence outside their own countries, but even at home they persecute the Hebrews, who also are Christian souls, and to whom we owe our Saviour. In my kingdom dwell many Jews, who enjoy complete liberty, and are loyal and industrious subjects. They never conspire, pay all due tribute, and respect our priests. If they are worse in Europe, it is because the Christians there are worse. Our Lord pardoned the Jews on the cross? then why should they be any longer persecuted?"

MISSIONARY JOURNEY IN TUNIS.

(Continued from page 63.)

MR. H. G. HARRIS, the Director of the Central Soudan Mission, most kindly offered us (continues the Rev. C. F. W. Flad) the use of his Mission House at Gabes, and we were very glad to avail ourselves of such a good opportunity. Having left Sfax on board an Italian steamer, we arrived in one night at Gabes, and early in the morning were welcomed by Mr. Leadbetter, an earnest Scotchman, who has been for many years in the country. Abdu, a Hausa man, servant in the Mission House, shewed us, with a beaming face, how he had kept everything in good order. With special consciousness of his fidelity he opened a deep cupboard in the wall, and gave us to understand that his watchful eye had been fixed on the precious thing which it contained. There was what Abdu called: "Makina inta Saidna Isa" (machine of the Lord Jesus), that is, a splendid magic lantern. With its help Abdu and many other Hausa negroes had learnt something about our Lord. We heard that the young Englishmen, who had been preparing to go into the Hausa country, used to bring together sometimes as many as fifty and more Hausas, to whom they shewed the lantern, and told, as well as they could, Bible stories.



HOUSES AT DJARA, BUILT WITH OLD ROMAN STONE.

In the afternoon Mr. Leadbetter called to shew us round the town, and especially the quarters and villages inhabited by Jews.

Gabes (Djara) is composed of several villages, which were built out of the remains of the Roman town Tacape, and more or less on its site. To this a few years ago was added a European town, with regular, large streets, and well-constructed houses. A little river, which even now was full of water, although no rain had fallen for two years, flows through a beautiful oasis of about ten miles in length. The scenery is enchanting. There are palm-trees of every height, and very vigorous, for they have plenty of water. Just then ripe fruits were hanging in golden sheaves down from the crown, and Arabs were seen gathering them. There were other fruit trees of all descriptions. Apricot trees of the strength of our biggest apple trees. Pomegranates were still hanging on the graceful branches of their trees, and between and across all these shrubs and trees the vine plant sent its branches in all directions, even up the tallest palm-trees. As we went on we passed many a clear rivulet, winding its way before us. It was indeed a refreshing sight to us, who for the last six months had seen nature scorched and barren. As it was Sabbath, we saw Jews and Jewesses gathered round and about their houses. The women dress almost like the Bedouin women of the country, with this sole exception, that the Jewesses do not tattoo themselves. As it was feast-day they had put on all their jewellery, their arms and foreheads being covered with it. It is hardly possible to give an idea of their dwellings. They offer a great contrast to the smiling, luxuriant nature around them. What these people live in cannot be called houses; but heaps of material put one upon the other. The best, and in fact the only solid part of their walls, is formed by stones and pillars from Roman ruins, and the holes between are filled up with mud. There they live with horse, ass, cow, goat and hen, and are covered with swarms of flies. These troublesome insects seem to be good friends of the Jews, who would allow them to walk across their faces in all directions and not even attempt to drive them away. There were other insects, too, which might frighten a lady from close contact with these people; but the women were so homely, and glad to talk and listen, that this made Mrs. Flad forget all the rest. We met many little boys with "paies," i.e., locks in front of their ears. Posts and wires drawn here and there, from one end of the road to the other, indicated the Sabbath walks. Several of the synagogues which we visited were extremely picturesquely situated in the midst of palm

groves, and they were good, handsome buildings, giving one an idea of religious fervour on the part of the worshippers, who, contenting themselves with holes, wished their place of prayer to be better.

I looked at the Scriptures used by most of them during the afternoon service. I did not see a copy either of our Society's version of the Old Testament, or of the British Society's. They use books much inferior in print and paper, and generally supplied

a servant in a Christian family in Algeria, and the people had given her a Catechism. She was struck by the agreement between what she had heard then and what was told her now. She seemed to drink in all the words, especially the parable of the prodigal son, and the words of our Lord, "Come unto Me all ye that labour and are heavy laden, and I will give you rest." Before leaving she told Mrs. Flad she was sure she had been specially sent for her sake,



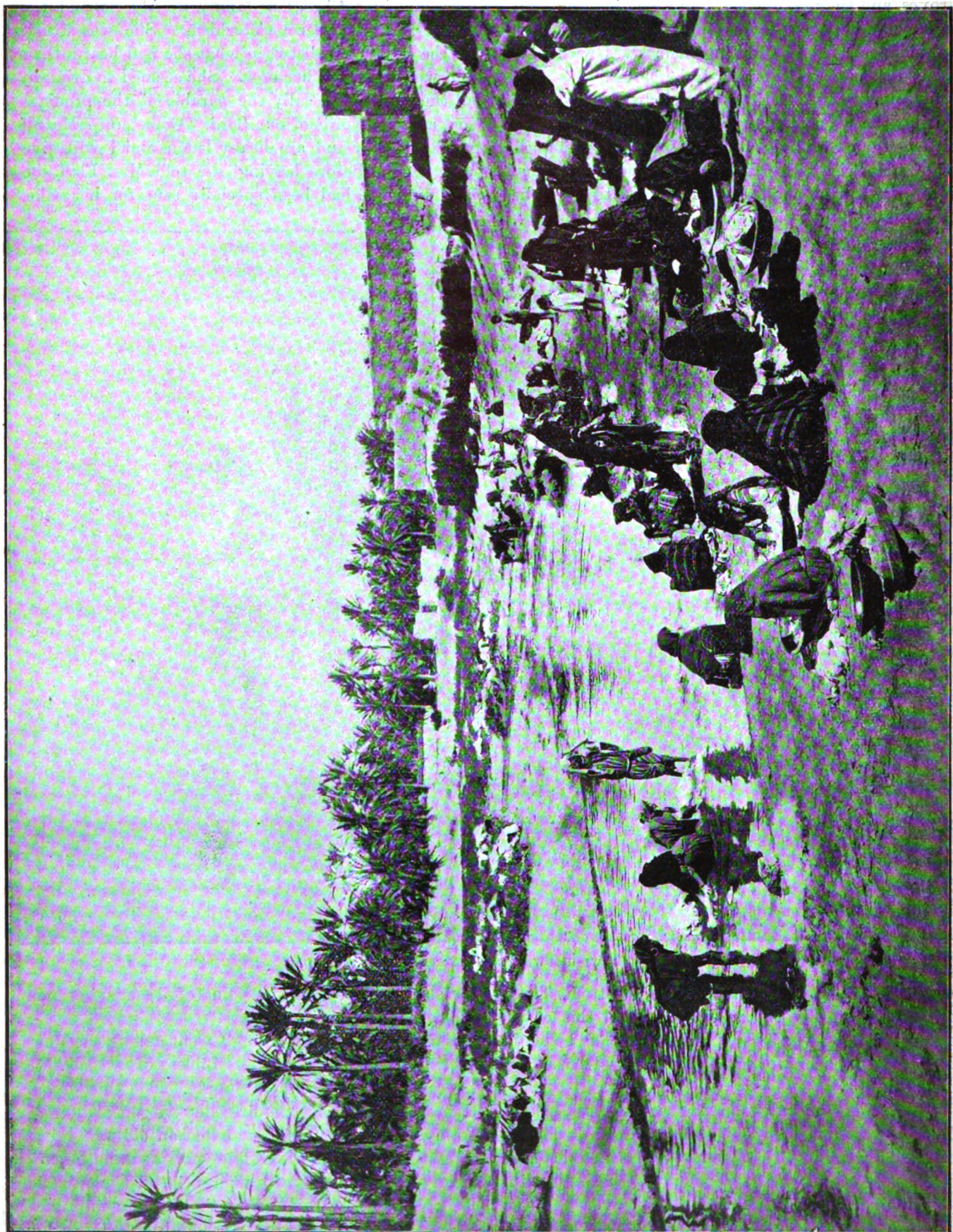
JEWISH DWELLINGS IN THE OASIS.

with some rabbinic explanations at the bottom. These are printed at Livorno, in Italy. From this entire absence of our versions I concluded that I should have to do pioneer work in this place, and I was not mistaken.

On Sunday morning an Algerian Jewess, whom Mrs. Flad had met in one of those filthy dwellings, called. For almost two hours she sat and listened attentively to Mrs. Flad. The many trials of her life—including a drunken husband and a consumptive child—had opened her heart. Years ago she had been

for she had been on the point of despair, but now she could go on again.

Early on Monday morning I went among the Jews offering them our Hebrew Bibles, of which Mr. Mercadier had sent a good supply. The sale of our Hebrew Scriptures is the first step we generally take. To my great pleasure I found that an old rabbi had bought some of our Bibles five years ago, and he now took ten more and paid their price. I continued cheerfully on my way, feeling that after a rabbi had taken them they would now certainly be esteemed as



JEWS WASHING IN THE RIVER NEAR THE VILLAGE OF GABES (DJEHA).

good and lawful. The beautifully-bound books were much admired by all who passed us. We crossed the river and came to a large synagogue in the oasis. The rabbi, who lay in a corner covered all over on account of a painful eye disease, was alarmed by his pupils, who at our arrival broke out into bursts of joy and admiration at the pretty books we brought. This rabbi, too, put ten Bibles aside, and at once sent a big boy to fetch the money from the chief of the synagogue, who was at work in the bazaar. Everybody was astonished at the cheapness of these Hebrew Old Testaments. Several boys ran and fetched their mothers. Many asked whether I was a Jew, whether I prayed with the tephillin, and so on. My porter (himself a Jew) told the people that the books had been taken by the rabbis, and now the whole village became excited. The poor, ignorant women took some of the books, opened them, kissed their pages, pressed the book on their hearts, and most were only too glad to pay its price. Some tried, of course, to bargain, but my remark that the Word of God should not be made an object of bargaining, put them right. There was every hope of a rapid and good sale, and I began to think that my whole stock of over fifty Bibles would soon be gone, and that by these sales I should make many good connections. In the midst of this joyful excitement about the sacred books, there came, like a thunderbolt, the news that the chief of the synagogue would not pay for the ten Bibles taken by the rabbi, and that the "dian" was not in favour of them. The ten Bibles were immediately returned, and all those who had not paid for their Bibles brought them back, and all those Jews, both old and young, who had been beaming with welcome, were now full of suspicion, alarm, and even contempt. It was grievous to see how, owing to the ill-will of their rulers, these people turned against us in a few moments. Yet I had not said one word about Jesus of Nazareth, or Christianity. I had brought them their own Old Testament Scriptures, clearly proving that we owned the same basis. However, I was determined to find out what these rulers had to object to, and straightway went to the above-mentioned "dian," whom I found in the bazaar, sitting on a sack of sugar in front of his broker's shop. The old man looked at me with a good deal of contempt; and then I told him how astonished I was to find that the rulers of the Jews had raised difficulties about the books, which for years had been authorized by the Chief Rabbi at Tunis, and that it would be very wrong of him to prevent his people from supplying themselves with these Old Testament Scriptures, unless he could bring forth some solid

reasons. He began to tell me, with some confusion, that he had seen on the title page a word which he did not like. That terrible word was *לונדון* (London). A Jewish merchant, who stood near, saved me the trouble of explaining what it meant, namely, that it was the city, which they are wont to call London. However, this did not move the dian; on the contrary, this exposure of his ignorance made him all the more stubborn, and he seemed anxious to shew that in spite of it he might lord it over these poor people as he liked. He told me that as yet he had found no mistakes in the text, but before he could recommend his people to buy it, he must look up "Schulchan Aruch." This was another absurdity, for this compendium of Rabbinic Judaism was compiled by Joseph Ephraim Karo, who lived at Safed at the time of the Reformation. My argument, that he could not possibly find anything in the "Schulchan Aruch" against our Bibles, for the former had been completed three centuries ago and our version since that time, did not tell upon the old man. He suggested that I should discontinue my sales till the next morning, when he promised to give me a final answer. For that day the doors seemed closed amongst the Jews, and we therefore turned to the Gentiles. With bags full of French and Italian tracts almanacs and Gospels we went into European Gables. There we met a great number of French soldiers just about to fetch water from the well. They were very grateful for the tracts and Scriptures. It was a pleasure to distribute among them, and they willingly listened to a few words. These soldiers belonged to a regiment formed out of the worst elements of the French nation. Juvenile criminals, rogues, thieves and others are in its ranks. They never receive money and are continually under most severe discipline. They are not used to being noticed by a decent person. Some years ago one of these disciplinaries was brought to Tunis as witness in a criminal case then before the military tribunal. Through one of our invitation bills he came to our French service, and what he heard there, and afterwards from one of the English missionary ladies, caused him to begin a new life. We thought of this encouraging experience, and accompanied our distribution with much prayer. A European, who had been observing us, came up when we had finished, and said, "Sir, you are no doubt one of our religion. I am a Protestant, and I suppose you are an evangelist or pastor. Will you be so good as to visit us? My old mother, who has come to stay with us for some months, will be so pleased to see you." We accepted most willingly this invitation, and as he promised to pass again in a quarter-of-an-

hour, we in the meantime looked up a French Protestant girl, whom Mrs. Flad had known at Tunis, and who had since been married in Gabes. Our co-religionist, who is employed in the French administration, soon came back and took us to his house. There we spent a most refreshing hour, listening to the spiritual experiences of that old mother, at whose request I read the Bible and prayed with them before I left. At some other houses and shops also we were able to leave tracts and to speak some words.

On the morrow I went first to the "dian," who received me coldly, and told me to go and wait for him at the synagogue. I answered that I would not do this, and insisted with all solemnity that, before God, who was our witness, I wanted him to state clearly now whether there was anything wrong in the text of our Bibles. The "dian" answered that the text was all right, but that there was every indication that these Bibles had been printed and bound by "Epicuros Jews," he meant by this "converted Jews." For this reason he, the dian, would not touch the books and could not encourage his people to buy. As for those who had already bought, they might keep and use them. Thus his unwillingness was owing to fanaticism and religious tyranny.

(To be continued.)

A VISIT TO JEWS IN COCHIN.

As the Committee made a small grant to the Rev. J. H. Bishop, to work amongst the Cochin Jews on the Malabar coast, we have much pleasure in giving the following from the *Travancore and Cochin Diocesan Record* :—

The way has recently been providentially opened to commence, or perhaps I should more correctly say, recommence a little Gospel work among the several small but interesting congregations of Jews, who are located on this part of the Malabar coast. The town of Native Cochin is their head quarters, where they have three synagogues, and two at Ernakulam on the opposite side of the Backwater. Some fifty or sixty years ago there was a Scotch mission to the Jews at British Cochin carried on by the Rev. E. Laseron, schools were opened and good work was done, and it seems a pity that the mission was abandoned. The church built by Rev. E. Laseron was handed over to the C. M. S. about the year 1860. Nothing has been done among the Jews since, except preaching to them occasionally; but our C. M. S. congregations, following the good example of Tinnerelly, devoted their Good Friday offertories this year throughout the diocese to work among the Jews. At the same time some friends in England, especially Major Giberne, and J. Reed, Esq., who had both been on the Malabar Coast of India, were interesting themselves in the translation and publication in Malayalam of "*The Promised Messiah*."

Accordingly at the last meeting of the Travancore C. M. S. Conference in June, the Rev. C. E. R. Romilly and myself were appointed to commence a tentative mission to the Malabar Jews. As I had just been transferred from "Tiruwella" to my old station "Trichur," I could undertake this work without difficulty, and rather as helping forward my direct work of Evangelisation, or preaching the Gospel to every creature. Certainly it was not St. Paul's practice in his preaching tours to neglect the Jews, though he was the apostle of the Gentiles, but to go to them first. I proceed now to give a brief account of an interesting tour I made among the Cochin Jews last September. Unfortunately Mr. Romilly was unable to accompany me. For the information of

my readers, I should state, that the Jewish population in and around Cochin is very small, not more than 1150 persons including children, and that they belong to the "*Sehardim*" division, and are classed popularly as "*Black*" or "*White*" Jews; but more correctly there are at least three classes, which may be called "*The native*" or original settlers, "*The white Jews*" a much later and probably a European colony, and "*Those of mixed descent*," who were formerly slaves of the white Jews. They are exceedingly devout in their religious observances; the men as a rule read and understand Hebrew. They also speak the colloquial Malayalam. A few of the white Jews know English. They have altogether 8 synagogues, all of which I visited. I have already referred to five, the other three are situated in *Parur*, *Chenamangalam* and *Mala*, places somewhat near to one another, from fifteen to twenty miles north of the town of Cochin.

Mr. A. D. Matthai, Walter Jones Evangelist, brother of the pastor here, accompanied me on this tour. Coming from the south, the first synagogue we visited was in "*Mala*" a small town situated at the head of a creek, about 8 miles East of *Korupatna* where one of the main roads from Trichur reaches the Backwater.

We sailed up the creek. It was on Saturday, September 14, and the first man I met was a Jew, who had come to wash his mouth after taking his food. The Jews are easily recognisable, by the jacket, skullcap and two curls hanging down, one on each side of the face. I saluted him, and said I had come to see his people. He replied, it is the "*Sabbat*." They are exceedingly strict in the observance of the Sabbath. I am told they do not even cook food. I went at once to the porch of the synagogue and sat down and was soon surrounded by a crowd of inquisitive men and boys so that I could hardly breathe. My companion had gone to seek out a lodging for us. I took my Hebrew Bible with me, and read a portion of Isaiah liii. Their Rabbi or teacher came and sat by me, evidently with the intention of defeating me in argument. Not knowing Hebrew well enough for a debate I felt my weakness. He brought forward the old Rabbinical objection that "He shall see his seed," Isaiah liii. 10, could not refer to the Messiah, because the word for seed "*Zera*" always meant natural offspring. I took him to Psalm xxii. 30, "a seed (*Zera*) shall serve him, it shall be counted to the Lord for a generation," where the word has clearly a figurative meaning.

One argument he brought forward was exceedingly ingenious, viz., it is said in Isaiah lxvi. 17, that the Lord would consume those who eat swine's flesh, and as the Nazarenes eat pork; they cannot be God's people. He wouldn't accept the answer which suggested itself to me, that the Gentiles became God's people under the terms of the new covenant recorded in Jeremiah xxxi., and are not therefore compelled to observe all the precepts of the ceremonial law.

There are about 16 families of native Jews in Mala. They have a sort of headman or Moulvie over them, also a Rabbi or minister. A Cohen or Priest comes from Ernakulam occasionally to give the blessing. They think they belong to the 24 tribes who settled beyond Jordan, and if so are Israelites and not strictly Jews. The rest of the population in Mala consists of Syro-Romanians and Mohammedans.

We had several open-air preachings in Mala. The Syro-Romanians were formerly friendly, and are inclined to be so now, but they fear the curse denounced from the altar against those who touch the English (!) heretical books. However, a poor blind man who put me up 10 years ago, allowed me to sleep in the verandah of his mud house or hut. It was not very clean, but we were glad to get any accommodation. On Sunday morning I had a long conversation with the Jews. The Rabbi again came to the rescue with his Rabbinical commentary. He thought he had planned us on Isaiah vii. 14, because the word "*Almah*" translated virgin, frequently means a young married girl. We took him to Genesis xxiv. 43, where the same word is used of Rebekah found by Eliezer at the well. We shewed him also Song of Solomon, i. 3, and vi. 8, where the same word is used. He refused to accept even a Hebrew "*Promised Messiah*" because of the quotations from the New Testament with which he didn't agree. We asked him to give us his opinion of the Promised Messiah. Could he say he was David's son, i.e., descended from King David. He said "yes." Then we put him our Lord's question on Psalm cx. 1, which he could not answer.

A Jewish woman had no idea that the word "*Mashiha*"

(Messiah), the title of our Lord used by the Syrian Christians, meant the same as "*Mashiah*" the Hebrew equivalent, the pronunciation being different, shewing how little religious intercourse there is between the Christians and the Jews of Malabar.

At one of the houses, a woman named "Peninnah" was very attentive to all we said, and gladly received a copy of "The Promised Messiah" in Malayalam. It would be wearisome to my readers to go into details about my visit to each of the Jewish settlements, and would take up too much of the Editor's valuable space. I therefore add a few particulars, and ask for the earnest prayers of those interested in Israel who may read these lines, that we may be rightly guided and much blessed, in this new effort to shew our Malabar Jewish brethren out of their own "*Tanach*" that their Messiah must have come and suffered and died and risen again, and that this Jesus whom we preach unto them is the Messiah.

Parur, which we next visited, is an ancient place, and belongs to Travancore. Nearly all the officials here are Syrian Christians, some belonging to our church. Mr. Romilly sees the great importance of this place and intends to occupy it. We were kindly allowed to put up in the schoolrooms of the Syrian Church. There is a synagogue here of native Jews, who are friendly, and apparently well-to-do. It was their "Feast of Trumpets" or first day of the civil year. When attired in their long white robes, with veils, and fringes, hastening to their synagogue to worship the *One true God*, they attract the attention of the Missionary by their devotion and superiority to the heathen around them and he longs to have them as fellow workers and helpers in the Master's service.

At Cochin, we met with a friendly reception from the white Jews. They do not object to receive and read the New Testament in Hebrew. Mr. Isaac, an educated young man, whom I had met before, interprets Isaiah liii. as what the Gentiles say, or will say, in reference to Israel! They have Rabbinical and traditional interpretations for all the Messianic passages, giving most forced renderings in order to avoid the argument of the Messiahship of Jesus. Their synagogues are all built on the same plan, a rostrum or reading desk in the centre; five copies or rolls in silver cylinders of the Pentateuch, placed in an ark or recess at the end opposite the door. Each roll contains the five books of Moses, and is beautifully written on vellum. There is a gallery for the women over the entrance to the synagogue.

At Ernakulam, two able Evangelists are working under Mr. Romilly. They are much interested in the Jews, one of them, Mr. Umman, has learnt a little Hebrew. The other, Mr. Varkki, plays very nicely on the violin. On the day after the Feast of Atonement (Yom Kippur 10th Tisri), we had open air preaching in the market. The playing, singing and preaching attracted the people. We had a most attentive audience for 3 hours; some remaining the whole time. Just opposite to us in front were 5 or 6 Jews, who seemed much interested when I preached on "The Lamb of God who taketh away the sin of the world" and explained the Divine method of atonement, as typified in the two goats (Lev. xvi.) and that sacrificing a cock and beating themselves with a strap was a modern invention and not in accordance with the law of Moses and could never take away sin. There are two synagogues of Native Jews here.

At the last Jewish settlement which we visited, "Chennamangalam," the Jews had already begun to erect booths to celebrate the Feast of Tabernacles, and so were too busy to talk with us. We preached to a mixed audience of Jews and Gentiles in the bazaar. In all the places we visited, the Jews were generally ready to receive Hebrew tracts, "The Promised Messiah" in Hebrew or Malayalam, and the Hebrew New Testament. Mr. Romilly and I are of opinion that Ernakulam, the capital of Native Cochin, would for several reasons be the best centre, and that Messrs. Umman and Varkki, after a little study of Hebrew, would be able to devote a part of their time to this interesting people. Subsequently one or two schools for Hebrew children might be started. The initial expenditure and difficulty would be considerable, in securing a suitable site for a small house, depot, and temporary preaching hall. But the Native Church, helped by friends at home, in stretching out the hand of fellowship to the Jew, is in the life of God's revealed will and purpose, and will therefore undoubtedly receive His approval and blessing, for "They shall prosper that love thee."

Trichur, November, 9, 1895.

J. H. BISHOP.



Mr. M. Rosenstrach, of Lemberg, has engaged the services of a colporteur for his district. He entered on his duties in March.

A Bible woman to work amongst Jewesses in Tunis has been provided through the kindness of the British and Foreign Bible Society.

The number of aliens (principally Russian Jews), arriving in England in February was 1,983, as against 970 in the same month last year.

At a Confirmation, held in St. George's, Ramsgate, in March, by the Archbishop of Canterbury, five boys and four girls of the Hebrew Missionary Schools were presented. The Rev. J. B. Whiting, Vicar of St. Luke's, and his Curate, the Rev. S. B. Benson, had most kindly prepared the children for the sacred rite.

On Wednesday evening, March 25th, by the kind permission of the Rev. F. J. Jomini, a Jewess was baptized in St. Thomas' Church, Arbour Square, Stepney, E. She had been under instruction since last August, and it was her earnest desire that her baptism might take place before Easter. She hopes to be confirmed in May in the same church.

Dr. Anderson, of Safed, writes: "We still require many things to make our little Hospital at all complete, and we shall be very thankful if our friends will come to our aid. Cast-off clothes, dressing-gowns, and all kinds of sickroom or hospital appliances will be most acceptable. We are also greatly in need of framed pictures, texts, and anything which would help to brighten the wards."

On March 17th a goodly gathering of friends of the "Episcopal Jews' Chapel Abrahamic Society" met for their Annual Meeting in the Lower Room of the Mission Hall, Goulston Street. The address, which proved very helpful, was given by the Rev. J. Seaver, B.D., Vicar of St. John's, Upper Holloway. In the unavoidable absence of the President, the Rev. O. J. Ellis, D.D., the chair, by his request, was taken by the Hon. Sec. Most of those present were Hebrew Christians, and one and all agreed that the 60th Anniversary of this most useful Society for "Relieving the Temporal Wants of Believing and Enquiring Jews" had been most profitable. Many present gave their names as fresh subscribers, and a collection being also made.

The Hebrew paper, *Huefirah*, No. 23, records that Dr. G. H. Danziger, dentist, and formerly rabbi in the town of San José, California, is now a minister of one of the Christian churches in San Francisco.

At the meeting of the Royal Asiatic Society, held on Tuesday, Dr. Gaster read an important paper describing a newly-discovered manuscript entitled "The Sword of Moses." This book was first mentioned in the tenth century by Haya Gaon in Babylon. It had completely disappeared, but was recently recovered from Yemen, together with a mass of half-destroyed papers, which were sent to the lecturer. This text turns out to be a complete magical encyclopædia, full of formulae and recipes. It is written in Hebrew and Aramaic, in a Syrian hand of the 13th century, and bridges over the gap between ancient gnostic magic and mediæval cabalistic literature.—*Jewish Chronicle*.

The Jewish World lately had an article on the question of memorialising the Czar:—"There seems to be a feeling in influential quarters of the Anglo-Jewish community, that the occasion of the Czar's coronation ought to be taken to send a memorial from London, praying for the amelioration of the position of the Jews in the Russian Empire. At first sight, such action might appear but right. When the present Czar came to the throne, strong and most sanguine hopes were entertained that a new era was about to dawn for Russian Jews; and indeed, several utterances and actions of his Imperial Majesty, though not decisive in themselves, gave at least, reasonable grounds for such hopes. Hitherto, however, they have not been fulfilled, and recent events, so far from being reassuring, have seemed full of ill omen for our unhappy brethren in that part of the world where they are the most numerous. Even in connection with the preparations for the forthcoming coronation, is one fact, at least, of apparent, ominous significance:—although every other religious community throughout the Russian Empire—including even the Mahomedans and the Karaites—has been invited to send representatives to that important semi-religious, semi-national function, no mention has been made of the Jews. In other words about five millions of the Czar's subjects have been absolutely ignored and treated as if they did not exist, or, as if their allegiance and their loyalty were not at all desired. Yet here is an opportunity for his 'most Christian Majesty' to add to the jewels of his crown those brightest ones of charity (in its original sense of love and humanity) and justice, by according the right of living in peace, to the race to which the Apostles and the Founder of Christianity belonged.

"Certainly, if any good can be effected by a memorial, that memorial ought to be sent; and the present time, just before the Passover, is, of all others, most suitable for Jews who are enjoying the blessings of freedom to give up some of their own case, and, like Moses, identify their cause with that of their worse

than enslaved brethren, by appealing to the earthly king in whose land they are in bondage, to 'let God's people go that they may serve Him.' Only care must be taken that the effect of the appeal is not like that of the first appeal of Moses, in consequence of which Pharaoh merely increased the burdens of the unhappy Israelites."

BOOKS RECEIVED.

The Official Year-Book of the Church of England. 1896. London: S. P. C. K.

A Manual of Prayer for Missionary Meetings, Conferences, and Services. By the Rev. J. B. WHITING. Ramsgate: Sutton and Goodchild.

The Story of the New Testament Movement. London: Marshall Bros.

Jesus is Coming. By W. E. BLACKSTONE. London: S. W. Partridge & Co.

Make Jesus King. The Report of the International Students' Missionary Conference, Liverpool, 1896. London: The Student Volunteer Missionary Union.

Ferdinand Christian Ewald, by Pastor de la Roi. Gütersloh.

The Editor is not necessarily responsible for opinions expressed in signed Articles, in Articles marked "Communicated," or in the Correspondence.

ANNIVERSARIES OF AUXILIARY ASSOCIATIONS, &c.

MIDLAND DISTRICT.

Secretary.—Rev. C. RUMFITT, LL.D., 7, Braithwaite Road, Sparkbrook, Birmingham.

Date.	Place.	Sermon or Meet.	Collections.	Date.	Place.	Sermon or Meet.	Collections.
1896.	BEDFORDSHIRE.			Mar. 13	Long Clawson	M	0 16 1
Mar. 6	Great Barford	SS	1 5 8		Hackling	M	0 12 0
9	Do.	M	0 17 8		LINCOLNSHIRE.		
10	Bedford, St. Leonard	S	2 2 0	15	Leake, Parish Church	SS	3 4 90
11	Do. St. Peter	S	0 10 0		Do. Commonsidge	SS	0 10 4
	Do.	M	0 16 3	16	Do.	M	0 16 3
	DERBYSHIRE.			17	Fulstow	M	None.
Feb. 21	Quornby	S	0 18 2		Quadrang	SS	0 17 3
Mar. 20	Curbar	SS	1 13 4	22	Hoston	SS	0 12 7
	Do.	M	1 13 4	23 & 24	Do.	MM	13 14 6
	HEREFORDSHIRE				NOTTINGHAM.		
20	Hoss	MM	4 10 0	16	Hawton	SS	3 16 0
	LEICESTERSHIRE.				STAFFORDSHIRE.		
28	Long Clawson	S	1 0 3	24	Wednesbury, St. John	M	1 5 6
	Cluniger	SS	0 10 11	31	Fazeley	M	1 4 4
	Hose	S	0 12 3		WARWICKSHIRE.		
11	Do.	M	0 5 4	18	Hirmingham, St. Matthias	M	None.
12	Barby	S	0 15 4		WOOLSTON.		
				22	Malvern	SS	17 1 6
					Do.	MM	4 13 7

METROPOLITAN DISTRICT.

Secretary.—Rev. W. W. POMEROY, M.A., 40, Denning Road, Hampstead, N.W.

Date.	Place.	Sermon or Meet.	Collections.	Date.	Place.	Sermon or Meet.	Collections.
1896.	BUCKS.			Mar. 1	Haverstock Hill	SS	2 14 11
Mar. 1	Chenies	SS	1 12 0		2 Hampstead, St. John	M	3 4 3
	Maxemere	SS	1 0 9		3 Haverstock Hill	M	1 5 3
	Chetwode	S	1 1 0	15	T. St.	S	5 6 3
29	Watton Turville	S	0 8 1	23	Highbury, St. Augustine	S	16 7 0
	HERTS.				Edgware	SS	2 15 0
11	Colney Heath	M	0 7 4	Feb. 21	Paddington, St. John	SS	None.
	Hertford	MM	2 9 0	Mar. 8	Do. St. James	SS	None.
31	Little Munden	M	2 1 8		SURREY.		
	KENT.			11	Clapham	M	0 16 6
Feb. 21	Blackheath, St. Michael	SS	6 7 6	16	Gipsy Hill	M	2 10 3
Mar. 2	MIDDLESEX.			21	Tulse Hill	M	10 12 0
Feb. 1	Wayswater, St. Matthew	SS	6 15 11		Do. Holy Trinity	M	1 0 9

SOUTH-EASTERN DISTRICT.

Secretary.—Rev. C. S. PAINTER, M.A., 30, Lansdowne-road, Croydon.

Date.	Place.	Sermon or Meet.	Collections.	Date.	Place.	Sermon or Meet.	Collections.
1896.	HANTS.			Mar. 16	Kenley	SS	8 17 6
Mar. 8	Winchester, Christ Church	SS	16 17 6		Do. "Beehive"	M	0 3 1
9	Do.	M	7 10 0	17	Chobham	M	0 13 8
	KENT.			24	Ewell	SS	13 9 3
29	Waldstone, All Saints	S	6 8 9	25	Croydon, Haling Hall	M	3 14 0
	Wargate, Holy Trinity	SS	12 1 8		SUSSEX.		
30	Do. "Beehive"	S	0 8 1	3	Brighton	M	4 4 10
	SURREY.			8	Chichester, St. John	SS	4 2 11
2	Purley	M	0 10 0		Do. St. Pancras	SS	3 14 3
					Do. "Beehive"	S	0 8 0
				9	Do.	M	0 16 3

NORTHERN DISTRICT.

Secretary.—Rev. F. HEWSON WALL, LL.D., 17, Bootham Terrace, York.

Date.	Place.	Sermon or Meet.	Collections.	Date.	Place.	Sermon or Meet.	Collections.
1896.	NORTHUMBERLAND.			Mar. 1	Wanston	SS	2 8 1
Mar. 21	Corbridge	SS	4 13 2		8 Pilsand	SS	21 0 0
23	Tynemouth	M	7 1 0	1	Leeds, St. Stephen	SS	1 4 9
	WESTMORLAND.			2	Cannock	SS	1 10 0
22	Burnside	SS	5 7 4		Kirby Hill	S	1 7 6

EASTERN DISTRICT.

Secretary.—Rev. J. STORMONT BELL, M.A., 1, Stanley Avenue, Thorpe Road, Norwich.

Date.	Place.	Sermon or Meet.	Collections.	Date.	Place.	Sermon or Meet.	Collections.
1896.	CAMBRIDGESHIRE.			Mar. 1	Ryton & Fordham	S	0 15 6
Feb. 9	Cambridge, St. Benet	S	2 17 10		Lyng	SS	1 6 3
	Do. St. Paul	S	2 18 1		2 Sparham	M	0 10 0
10	Do. Midley Hall	M	8 14 0		8 Crowthorpe	S	0 8 4
Mar. 1	Hardwicke & Knappwell	SS	1 0 7	26	Coltrow	M	0 7 1
	Fordham	S	1 16 7	22	Panworth	S	0 12 3
	oam	SS	2 7 9		Manworth	S	0 8 1
16	Wickham	M	0 8 7		South Walsham	SS	2 2 6
17	Leham	M	0 10 10	29	East Winch	S	0 10 0
18	Bourne	S	0 10 0		Ashwick & Lerrate	SS	1 4 3
2	Gundin Morden	SS	1 3 9	31	Buxton	M	0 4 10
	ESSEX.				SUFFOLK.		
15	Woolley	SS	1 11 6	24	Ipswich, Y.W.C.A.	M	None.
	Thorpe-le-Soken	SS	3 17 3	25	Do. St. Margaret	M	0 12 6
22	Kirby-le-Soken	SS	1 16 0	26	Do. Y.W.C.A.	M	None.
					Do. St. Lawrence	M	1 11 0

SPECIAL SUPPLEMENT
TO THE
JEWISH MISSIONARY INTELLIGENCE
For MAY, 1896.

THE JEWISH STORY.—II.

SOLOMON TO CHRIST.*

THE period which was dealt with in this Church last Friday, from Abraham to David, was about 1,000 years, and now I have to take you over another thousand years, from Solomon, the son of David, to Christ, the true Son of David. A thousand years!

To God they are but as yesterday, but to us they mean a great deal.

This period of 1,000 years may be conveniently divided, roughly, into two periods, the first 600 taking us from the days of Solomon to the time of Nehemiah and Malachi, when the Old Testament was completed and closed; and then 400 taking us from the close of the Old Testament to the period of the ministry of Christ, and, roughly speaking, to the fall of Jerusalem.

First, then, we deal with this long period of 600 years from Solomon to Nehemiah. It may be convenient if we subdivide that again into two parts. The first half will take us from the days of Solomon to the age of Hezekiah. The most notable thing that happened in that time was the great secession of the ten tribes from the two in the days of Rehoboam, the son of Solomon. That event was of a most serious character, and the thing most like it, I suppose, in modern history, was the great split between the North and the South in the United States. Just as by force of arms the Northerners reduced the Southerners to submission, so Rehoboam desired to effect compulsory unity but was forbidden by the prophet of God. The consequence was that the great bulk of Northern Palestine, and the ten tribes, were cut off from the great privileges which the South possessed. I say the great bulk, because I have very little doubt in my own mind that all the time from the days of Jeroboam, the son of Nebat, to the time when the ten tribes were carried captive, that is to say, about the year 722, there were some representatives of all them in the South. David had so constructed the kingdom, and so consolidated it, that I think it must have been so. I dare say you may have noticed what a number of chapters in the first Book of Chronicles are given up to an account of the systematic consolidation of the kingdom, every sort of officer being multiplied by twelve to represent the twelve tribes,—a most excellent plan, similar in a measure to our British system at home and also in India, where everything is done to make the natives of different countries, or tribes, or regions, take an interest in the constitutional government. David was a marvellous administrator, and it is worth our while to study his administration in connection with the Kingdom of Christ, and to realise that the work which he did was in a measure a foreshadowing of the grand administration of the Lord Jesus, in other words, the Kingdom of Heaven. We only know a little about it, yet: we shall know a great deal more about it in time to come.

* A Sermon preached in St. John's Church, Paddington, W., on the 2nd Friday in Lent, February 28th, 1896, by Rev. Canon Girdlestone, M.A., Incumbent of St. John's, Downshire Hill, Hampstead. Taken from the reporter's notes.

The time when the ten tribes were deported to Assyria, was the period of the reign of Hezekiah, a very important period indeed, when Judah and Benjamin had, humanly speaking, a narrow escape from suffering the fate of the northern tribes: in fact, had it not been for God's special intervention in the days of Hezekiah, I should think that Sennacherib would have done the same things in the south as had been done in the north.

Bear in mind that in the days of Solomon there was no one great overshadowing empire. Egypt was at a comparatively low ebb; Babylon the same; and even Assyria was not so strong as it subsequently became. But in the days of Hezekiah Assyria had risen to its prime. The golden age of the Israelites had passed away: the remembrance of Solomon and all his glory had passed away: the grand things that David had done had served their purpose and passed away. The country seemed to be in a state of decay and decline. Still, the days of Hezekiah were days in which a divine intervention put a special stamp or mark on the character of the period.

The next period of 300 years or so we may divide into two portions, taking the captivity of Judah as our centre half-way. Seventy years! Have you ever realised why it was that 70 years was the allotted time of the captivity? It was not a mere accident. Long before the period of the kings God had said in Leviticus xxvi., that if the people neglected to keep their Sabbatical years, that is, one year out of seven, in a special way, those Sabbatical years should be demanded from them in a way of desolation. The land was to keep her Sabbaths from seven years to seven years, and the Sabbatical years would be required. So it comes to pass, according to II Chronicles, that the land had to keep her Sabbatical years in a state of desolation. But who was to decide how many Sabbatical years had to be kept? Jeremiah is called upon to decide that, and he says that they had to make up for 70 neglected Sabbatical years. This shows how God's justice is retributive, and how He takes into account people's negligence as well as people's positive acts of sin. Yes, this period of desolation was a period of retribution, and the negligence to keep the Sabbatical year was only part of a still greater negligence which ran throughout the history of the Tribes during the kingly period.

The remainder of this period has been briefly sketched in the Book of Ezra, the Book of Esther, and the Book of Nehemiah.

May I just point out in passing, that when you are studying the history of this period, you will find there is a considerable breach in the Book of Ezra between the end of the 6th chapter and the beginning of the 7th—a gap of about 57 years—and within the compass of that 57 years we have to insert the Book of Esther. The Ahasuerus so frequently referred to in the Book of Esther, was, no doubt, the celebrated Persian monarch Xerxes. Perhaps I should add that we should not regard the captivity period as if a clean sweep were made of the whole population. I do not think that ever happened. I do not think it would have been any object to the King of Babylon to carry away every single man, woman, and child out of the country. We know it was not so in the case of the ten tribes, because there are Assyrian

inscriptions that prove it, and we know also it was not so in the case of these two tribes, because we have the subsequent history of a number of people, after the so-called captivity had begun, in the Book of Jeremiah. We find a number remained, and afterwards a large number went down to Egypt, carrying Jeremiah with them. I think it is important to notice this, because, although the country was in a state of desolation and the people were reduced to abject ruin for the time being, still there was always a remnant in the land, just as I believe it was the case that there was always a remnant of Canaanites in the land after Joshua and his troops had over-run the country. Those who have studied the dialects spoken by the country people or fellahs in Palestine tell us that their language represents the old Canaanitish language which was spoken in the patriarchal age.

Let us look for a few moments at the literature of the age we are considering. We have the books of the Old Testament from the Books of Samuel to the end. All that is included in the period which we are dealing with, and it falls into different classes of which I will only take the most notable this evening, the Historic and Prophetic.

What is the nature of the historical materials which we have in Samuel, the Kings, the Chronicles, Ezra, Nehemiah, and Esther? This kind of literature is a very peculiar class. It is not exactly what we call political or social: we do not have annals or journals. Although we have a book called the Book of Chronicles, and although there are, I should think, thirty references to the Books of Chronicles of the Kings of Israel and Judah, bear in mind that those Chronicles are very often purely secular works. But the books we possess are not at all secular chronicles. There is a particular character in them. How is it to be accounted for? The whole of the history detailed in them is written from a religious or theological point of view, and the way in which it is best accounted for is that we find the writers to have been themselves prophets. If you look, for example, to the end of the first Book of Chronicles (xxix. 29), you will see that the acts of David, i.e., the history of David the king "first and last," were written in three books, the Book of Samuel, the Book of Nathan, and the Book of Gad. They are put in their proper order, and they entirely cover the history of the Book of Samuel. Samuel began it: when he died Nathan carried it on; and when he died Gad completed it. These three prophetic men had all the materials at their command for completing the sketch of the biography and political history of David from a theological point of view. You will find the same is true of Solomon, of Rehoboam, and many of the kings; and, I think, you may lay down as a certainly ascertained fact that the books we call Samuel, Kings, and the rest, were contemporary writings, the work of prophetic, that is to say, inspired men, who wrote not from a human but from a divine point of view, who inculcated certain lessons which were necessary for all time, and whose works were subsequently put together or arranged by certain later prophets, notably such a man as Isaiah, who may have put all together up to his time, or Jeremiah, who could have completed the whole Book of Kings. I think the interest lies here, that instead of imagining we have a late work we are driven to the conclusion that we have a compilation based on contemporary writings.

I cannot help noticing here with what wonderful skill the histories of the Northern Kingdom and of the Southern Kingdom are compounded in the Book of Kings. It is just as if a historian writing the history of Scotland and its Kings, and of England and its Kings, side by side, sketched each in such a way, that we

could, if we chose, disentangle them and put them in parallel columns.

But then there is another great department in the Old Testament, that is the Prophetic, properly so called. Bear in mind that the word "prophet" does not only mean one who predicts. It often means one who preaches the truth, one who preaches a heaven-sent sermon, one who calls men to repentance, one who reminds men of their past history, warns them of their dangers, encourages them by God's word of promise. We may divide the prophets, as we have them, into four groups answering to four centuries. The first group would contain Jonah (who probably is the first of the whole series), Isaiah, Micah, Hosea, and Amos. These you may put as living contemporaneously in the age of Hezekiah, in the 7th century. The second group comes towards the close of the period before the captivity, in the days of Josiah. They are Jeremiah, Zephaniah and Ezekiel, about the 6th century. The third group would contain Haggai and Zechariah at the time of the Return; and there is one man who lived and worked throughout the whole 70 years; I mean Daniel, who, having been carried away captive in the first deportation by Nebuchadnezzar in the year 606, remained till the first year of Cyrus, 536; so that his life, as sketched in the first part of his book, covers the whole period of the 70 years. Then there remains only one, I mean Malachi, whom we associate with Nehemiah, and who would take a position in the 4th century.

Attention was called last Friday to the wonderful work these prophetic men had to do, and you could not help realising what a loss it would have been to practical religion in all the long history if there had been no prophets. Consider what the religious position of the people was at the time I have now sketched out. They had the Temple, the grand Temple of Solomon. David made extensive preparations for it. The Temple was made on plans which David saw in vision, its lines going on the lines of the Tabernacle, though the building was, of course, far more permanent and more developed, and in some respects larger. Then there were the priests as before, but in addition there was a service of song originated by David. It is interesting to notice that there are several musical words from the time of David onwards which never occur in earlier books. When David moved the ark to Mount Zion the rest of the Tabernacle remained on Moriah, a place a little to the north of Jerusalem. Consequently, there was a double service going on, a service of song on Mount Zion, which became established, and afterwards amalgamated with the orderly service at Mount Moriah. "Sing us one of the songs of Zion." Those songs were very largely what we have in the Book of Psalms. It is highly probable, I think almost certain, that in all large centres of population there were means of divine service; but there was that terrible tendency to relapse into idolatry. The truth is, from the days of Moses to the captivity this tendency existed. No persecution on the one hand, no privileges on the other, served to stamp out this idolatrous tendency, and I cannot help honouring the honesty and the candour of the sacred writers, who never gloss it over, but tell us in the plainest way what evil things were done by this people. Who would have conceived it possible, if we had not got the story of Josiah in writing, that amongst other evil things he had to do away with was a system of keeping special horses dedicated to the sun by Solomon himself. This was retained all through the years, more or less publicly, and winked at more or less by such good kings as Asa, Jehoshaphat, and Hezekiah. It makes us feel what a quantity of evil must have been done by the teaching of false prophets, who must have intensely puzzled and

confused the minds of the people. There were other evils as well. Whenever you get materialism in religion you will find a tendency to sensualism in life. "They that make them are like to them." There is always a downward drift on the part of those who do not look up to the one living God. Then there were the common sins of covetousness, oppression, and bribery amongst the magistrates. "Everyone loveth gifts." God had made especial provision against these things, but the provision seemed like a dead letter. And there was that strong tendency to lean on the arm of flesh, to get Assyria to help against Syria, or to get Egypt, broken reed that it was, to help. There were various attempts at a reformation. Elijah made an attempt in the North; Hezekiah and Josiah tried hard in the South. A little was done, but of a spasmodic character. The people seemed to relieve their feelings in breaking down idols and cutting down groves. I think it is lesson to us not to trust to reformation in our own life. We need something more than reformation. "If any man be in Christ he is a new creature."

All this time the prophets were warning their hearers. They stood in every public place and proclaimed that God was ready to remit punishment if they returned, and that if they were cast down or banished to the uttermost parts of the earth God would not lose sight of them. Repentance was the necessary condition of the exercise of God's grace, whereby restoration was to come.

As you read the prophets, whether with the eye of the Jew or of the Gentile, you cannot help seeing that there is a preparation for something far greater than the rise of a nation. There is a background, and all the prophets contribute to that background, and by their messages pointed to a period beyond the Old Testament period. They do not converge on the restoration from captivity, but their lines are projected further in space, and now we must look to the second period to see how consolation was found.

The second period is one of 400 years. We have no help from the Bible except such as is to be got from some things in the Book of Daniel. Bear in mind the state of the surrounding world at that time. Persia had come to the front in about the year 536, and in the age of Nehemiah we still find Persian Kings, and they went on till about the year 330 B.C., when the Grecian power became in the ascendant. Philip passed away, Alexander the Great passed away, the Grecian empire was subdivided among his generals, and two particular countries come to the front in later days, both of which materially affected the history of Israel. There was Syria in the North-East, and Egypt in the South-West; the Antiochi in the one and the Ptolemies in the other; and as you read the pages of Josephus, you see that the little country, Palestine, was subject to constant inroads from the Syrians and the Egyptians. It was a terrible time for the country, and at last arose that terrible figure Antiochus Epiphanes. Then God raised up against him the Maccabees, the priest kings, who by their fidelity to His word, and by their personal courage were enabled to break down the thralldom of the tyrant.

It was a grand time, that of the Maccabees.

Then Rome comes on the scene, and those of you who have got the Apocryphal Books will find in the Book of the Maccabees a full and detailed account of the way in which the Roman Senate were asked to take an interest in the affairs of Palestine. Little did the people know that when they were inviting the Roman authorities to back up their cause, it was rather like inviting a poisonous serpent into their bosom, and that the time would come when the Romans would gather round their sacred city and bring it to desolation.

As we read the Roman period we are suddenly confronted in the pages of Josephus with one particular man, not an Israelite, but an Edomite,—Herod. Strange was the history of Herod,—always finding out which was the strongest ruler in Rome and making terms with him, and getting from each one a lift up until he became Herod the Great, the ruler of Palestine and the surrounding country. Our New Testament opens at the time of his death; and then we find his son Archelaus, and his grandson and the two Agrippas in the days of the Acts, coming to the front, and so these Herods seem to pursue us throughout the New Testament. But we find another person brought on the scene, named Pontius Pilate. How is he introduced? He is not even an Idumean: he is a Roman. And it was while he was Governor or Procurator of Palestine, that the Lord Jesus was handed by the Jew into the power of the Gentile.

What was the internal condition of the people at this period? There was no idolatry, so far as we know; no kingly rule, for the Maccabees were not real kings: no prophets, and it is a point to be noticed, it is dwelt upon two or three times in the Books of the Apocrypha, that the age of the prophets had gone by; consequently there were no new sacred Books, and you have only got to compare the tone and style of the Books of the Apocrypha with those of the Old Testament, to see how you have passed out of the light of God's revealed truth into the uncertainties of human speculation.

But there was a great religious force, the synagogue, which had probably grown out of the needs of the people, and had become an organised power for discipline and teaching.

And alongside the synagogue there had gradually risen in the three centuries before Christ at least two sects,—the Pharisees and Sadducees; and later on the Herodians and the Zealots, from which last our Lord chose one of His Apostles.

And what was the condition of literature? I have referred several times to the Apocrypha. How do we get the Apocrypha? It is not in the Hebrew Bible at all, but its books are found mixed up with the old Greek translation of the Old Testament. This old Greek version of the Old Testament was made somewhere about 200 or 280 B.C., probably in Alexandria, and it is commonly called the Septuagint. It used to be supposed that it got that name from the fact that 70 men did the work together, but now it is rather supposed that it was from the fact that the Sanhedrim of Seventy ordered the work. We do not know the name of any of the writers. It is a wonderful work, in fact it may be described as a colossal undertaking. No such work was ever before attempted as a translation from the Semitic language into an Aryan language; and it stamped the literature of the New Testament with a particular character, for almost every idiom of the New Testament is borrowed from the Greek of this translation. A great change had come over the language of the people. The Hebrew language had become debased through Chaldean and Syrian influences. Already part of the Book of Ezra and part of Daniel had been written in a language which is usually called, for convenience, Chaldean, and that was, probably, the current language in the far East in those days. The Hebrew you read of in the New Testament was probably a Syrian form of this Chaldean, and it would seem probable that the Jews who returned from the Captivity did not thoroughly understand the language, so that it had to be paraphrased to them. These paraphrases which were first made we have under the name of the Targums. The Talmud, as an expansion of the Law, had not yet come into existence, but already the materials for it were growing up.

In the days of our Lord and St. Paul there were two notable writers, Philo, a philosophical Jew living in Alexandria, and

Josephus, the historian living in Palestine. But there is some more Jewish literature infinitely more precious than any I have named; I mean the Books of the New Testament. Here we have the best Jewish literature of that age, and as we read it and think of the results of it, we see how the religion of Israel blossomed out and became the religion of the world, owing to one Being, Jesus, in whom the types and prophecies of the Old Testament find their fulfilment. How marvellous it is to compare the things which He did and suffered, His life, His death, His resurrection, with what we may call the fragmentary programme of the Old Testament. Sometimes our children have maps and pictures in fragments, and it is their business to put them together. Well, the fragments are found in the Old Testament, but Jesus, by His life and death and resurrection put them together, and they stand together in Him. The middle wall of partition between Jew and Gentile was broken down; the ceremonial system, which got its death-blow at the fall of Jerusalem, had a yet earlier blow when it was fulfilled and thus supplanted by the grand reality. The shadows gave way to the substance. The Law and the Prophets pointed to Christ. We read them still, but we read them in the light of Christ; and happy are those Israelites who can look at them through Christ and see the wonderful spiritual teaching which they thus give. The Gospel, which was proclaimed first by Jewish lips, and which is now ringing through the world, is based on a very sad truth, the truth that we are sinful and need salvation,—a salvation not to be wrought by the sword of Gideon, or by any human shield or sword or power, but a salvation by Him who came and lived and died and rose again, and is the Living One for evermore. It is by clinging to Him, cleaving to Him, that we are saved.

In those old days that I speak of the Jews were Missionaries to the Gentiles, but things have changed now, and the Gentiles are Missionaries to the Jews. How strange it seems. It is so for a time, but it may be the case that in the time to come the Jews again, their hearts being turned to the Messiah whom they pierced, will become the Missionaries to the Gentiles. We cannot tell when the veil that is on the Israelitish heart will be removed, but we are sure it will be removed and the day will come when the light will shine forth, and the words of truth and peace will spring forth from Jewish lips. It is sad to think how many of Israel care little about the spiritual side of their Book. A work has been lately written in France and reproduced in England on the position of Israel among the nations, and as you read it your heart is stirred by its clever, brilliant essays, but shews how hollow the Israelitish religion has become. But it need not be so. We Gentiles have got the Jewish Word; we believe in it. Do they believe in it? We live upon it. Do they live upon it? There is an old saying that the Talmud is the father and the Bible the mother of the Jew. We have something better than that to say:—the Bible is the light for Jew and Gentile: God is the Father, and Jesus is the Saviour, and the Holy Spirit is the Sanctifier, of the Jew first and also of the Gentile.

It is significant of the effect which the unceasing agitation of the anti-Semites has upon the minds of the poorer classes that a girl in Vienna—so the *Daily News* correspondent declares—has had to be taken to the asylum suffering from hallucinations to the effect that her mistress is a Jewess, and meant to murder her to use her blood for ritual purposes at the forthcoming Jewish holiday. Her mistress is of an old Roman Catholic family.

OFFER OF A PRIZE FOR A LIFE OF CHRIST IN JARGON.



ABOUT 3,000,000 Jews in the East of Europe, England and North America, use a German idiom with Hebrew and Slav, and also sometimes English words, and this is generally called Jargon. This Jewish Jargon is not, as many think, only a spoken dialect, but is also a language of literature. For about thirty years Jargon literature has made great progress. In the book market of the Jewish centres, Warsaw, Wilna, Odessa, Lemberg, London, and especially in New York, there appear weekly new works of this last product of general literature, which displays not only a rich choice of periodicals, but also entertaining and scientific books. This fact should stir up Evangelical Missions to Israel to the need of supplying the great mass of this people with Evangelistic literature. But apart from the translation of the New Testament, and some books of the Old, as well as the newspapers *Berith Am*, *Tikwath Israel* and the just started *Dibre Hayamaim*, there is little that is useful in this language. There is specially a want felt of a Life of Jesus Christ written from a Christian believer's standpoint, and specially adapted to Jewish readers.

To meet the want, the undersigned, after having had an understanding on the point with some Missionary Societies, has resolved to offer a prize of £7 10s. for such a work on the following conditions:—

1. It must be written in such a style of language that it can be understood by all Jargon-reading Jews; therefore Slav and English words are to be avoided.

2. In reference to the contents, regard should be taken of the erroneous views of the Jews concerning the Person, the Teaching and the Work of our Lord, yet in such a manner that the book should not be too diffuse, tedious and doctrinal. It should be prefaced by a short representation of the contemporary condition of the Jews and country and the sources of information. The chief point should be the teaching of our Lord, in which should be clearly shown His attitude towards the Old Testament. With regard to the miracles, only what is most essential ought to be said: nor is it necessary to dwell emphatically upon His miraculous birth; rather should the reader be asked, when information is given about it, to defer his judgment on this point till he has first learnt to know the Man (Christ Jesus) in His teaching and work.

3. The extent of the book should not be less than two, nor more than four, sheets in print.

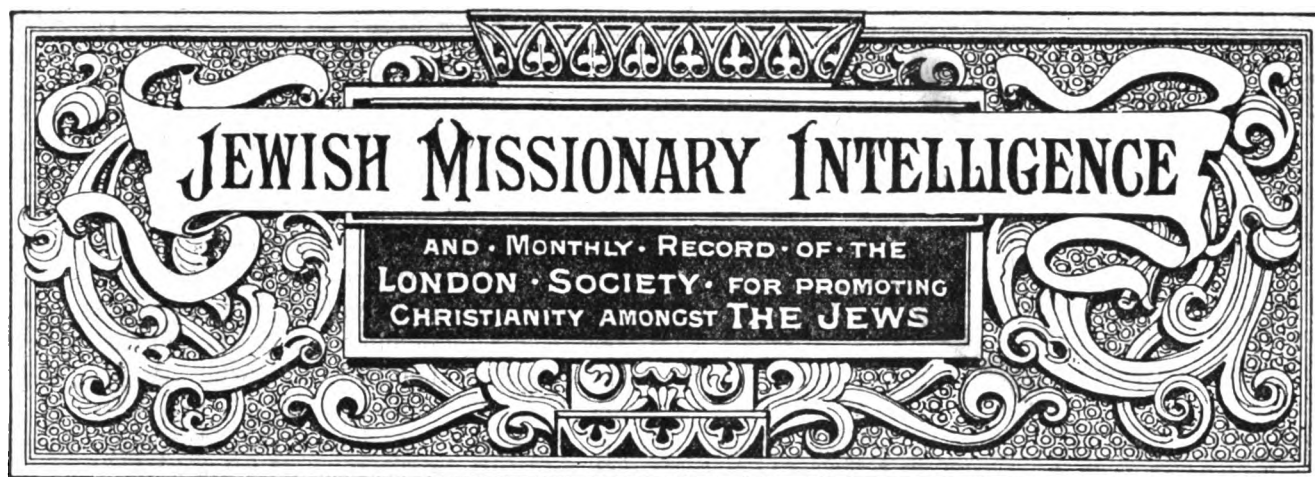
4. The manuscripts are to be delivered to the undersigned by the 1st of October, 1896, without name, but supplied with a motto, so that they may be sent to the umpires. A prolongation of the time might be arranged if the competitors would express such a wish to me and give good reasons for the same.

5. The following gentlemen will be requested to undertake the office of giving judgment as to the merits of the competitive Prize Essays:—Rev. A. Bernstein, London, Mr. Joseph Kabbinovitz, Kischinew, and Professor Dr. Dalman, Leipzig. In case one of them declines (perhaps because he would himself be willing to enter the competition list), another suitable person will take his place.

6. The right of publishing the successful work will belong to the Editor of *Nathaniel*, but in case no use is made of it within a year, it will again belong to its author. Should profit accrue from the publication of the work, it will be partly used to raise the honorarium to the author, and partly to the purchase of more Missionary literature.


7. All information concerning this prize will be published in *Nathaniel*, and also be directly communicated to the larger Missionary Societies, if they desire it.

PROF. DR. HERMANN L. STRACK,
3 Grosslichterfelde, near Berlin.



JUNE, 1896.

BY THE WAY.

 page 100 will be found a full account of the Eighty-Eighth Anniversary of the Society, which was held on the 7th and 8th of last month. We rejoice to say that it was in every way a success.

The yearly commemoration opened as usual with a Sermon before the Society, preached this year by the Rev. E. A. Stuart, M.A., in his own Church of St. Matthew's, Bayswater. There was a fairly large congregation present. The collection amounted to £12 2s. 2d.

Never before—at least for many years past—have so many friends assembled at the Annual Breakfast. The attendance even surpassed that of last year. And they were rewarded by the striking address given by Dr. Lefroy, Dean of Norwich, which we hope to give in next month's number.

A novel feature in the Anniversary was the rendering, by a voluntary choir, of the Society's New Service of Song, "The Separated Nation," during the time (10 to 11 a.m.) usually whiled away by the songs and anthems of the children in the Metropolitan Mission Schools. The singing was greatly appreciated, and our best thanks are given to Dr. Bellerby, of Margate, who arranged and harmonized the music; to the Rev. C. S. Painter, M.A., the compiler of the words; and to all the ladies and gentlemen who so kindly volunteered for the occasion.

The Speeches at the Annual Meeting were, we think, even better than usual; whilst the attendance

was certainly larger than of late years. The President, Sir John H. Kennaway, Bart., M.P., occupied the chair. After his opening address, the Bishop of Honduras (Dr. Ormsby) moved the first resolution, which was seconded by the Rev. A. Hastings Kelk, M.A., of Jerusalem, whom we were all pleased to see once again. He had a great deal to say about the Society's most interesting work in the Holy City and Holy Land; and it was with heartfelt thankfulness that the audience joined in singing Kemble's beautiful and pathetic hymn, "Jerusalem, Jerusalem," during which the collection was made, amounting to £56 3s. 6d. The Second Resolution was moved by J. K. Wingfield-Digby, Esq. M.P., and seconded by the Archdeacon of Liverpool, Dr. Taylor. The general verdict was that the Meeting was a most interesting and satisfactory one.

The Income of the Society for 1895—6 amounted to £39,393 16s. 9d., including £3,036 11s. 7d. for special purposes outside the sphere of the Society's General Fund. The returns from the Auxiliary Associations are very encouraging, and indicate an upward movement, which we trust may be well sustained. We must especially mention the increased support from the friends in Ireland.

The General Expenditure of the year amounted to £35,725 14s. 4d., as against a General Income of £36,357 5s. 2d. Consequently the adverse Balance on the General Fund account of £3,041 9s. 2d. last year, has now been reduced to £1,570 6s. 7d. We trust that this may soon be extinguished, and that there may be a decided increase in the Income this year, to meet the ever-growing needs of the Mission.

The Girls' School Jerusalem Building Fund on March 31st was still £921 17s. 8d. on the wrong side, whereas the Jerusalem Hospital Building Fund has reached £9,270 10s. 4d., of which the sum of £8,388 18s. 11d. had been expended by the 31st of March, and the balance by the end of last month. The Committee are now anxious that Special Offerings may be sent in as early as possible, so that building operations may be proceeded with, and the Institution opened in the autumn free from debt.

The following gentlemen have been elected Honorary Life Governors of the Society, having rendered it most essential service:—The Venerable Archdeacon King, Sydney; R. H. Crabb, Esq., Great Baddow, Essex; M. Douglas Forster, Esq., Newcastle; J. E. Fraser, Esq., Lowestoft; the Rev. A. Hodges, M.A., Vicar of St. Stephen's, Carlisle; the Rev. H. Jarvis, Vicar of Poslingford, Suffolk; Dr. Ogle, Derby; the Rev. Canon James Allan Smith, M.A., Vicar of Swansea; and E. Stearn, Esq., Badley, Suffolk.

The following ladies have been elected Honorary Lady Life Governors of the Society:—Miss Armstrong, Darlington; Mrs. Arrow, Malvern; Mrs. Ayerst, Cambridge; Miss Knagga, Huddersfield; Miss Long, Wrexham; Mrs. Puckle, Camberwell; Mrs. Robinson, Gateshead; and Miss Walker, Colchester.

The cruel assassination of H.M. Nasr-Ed-din, Shah of Persia, on May 1st, removed one of the three oldest rulers in the world, as he would have completed the fiftieth year of his reign in 1898. The Shah was, for an Eastern potentate, an enlightened man, and one of the most successful of Persian monarchs. It is yet too early to surmise what effect his death may have on the fortunes of Persia—or, with what we ourselves are immediately concerned—the prosperity of the Society's Mission in that country.

The Annual Meeting of the Operative Jewish Converts' Institution, on 15th May, was held at its future home, Palestine House, Bodney Road, Hackney Downs. Moreover, the Foundation Stone of the new Trades Building was laid, and although the President the Earl of Roden was compelled by illness to forego this pleasant function, yet it was most satisfactorily accomplished by the Vice-President, the Rev. W. Wynne Willson, M.A. A very practical address was delivered by the Rev. Canon Girdlestone, M.A. The Society was well represented, the first resolution being moved by the Assistant Secretary, the Rev. W. T. Gidney, M.A., and seconded by the Rev. A. C. Adler (Missionary at Amsterdam). The Rev. J. Lotka (Missionary at Birmingham) and the Rev. A. H. Kelk, M.A., also took part in the proceedings, which were favoured by fine weather. A fuller account will be given next month.

A JEWISH STATE.



CONSIDERABLE interest continues to be shewn in the idea of the re-establishment of a Jewish State, to which we referred at length in our April number.

We have now been able to read through the whole of Dr. Herzl's pamphlet, "A Jewish State."* His scheme is, undoubtedly, great and imposing and, we fear we must add, somewhat Utopian and unpractical. The following are his premises: "The Jewish State is essential to the world; it will therefore be created." "The Jews wish for a State—they shall have it, and they shall earn it for themselves." Moreover, the establishment of a Jewish State will kill Anti-Semitism, from which the Jews suffer so much. Wherever Jews are, there is Anti-Semitism. Send the Jews to their own country, there will be no reason then for Anti-Semitism. Dr. Herzl's views will probably find favour with the great mass of his co-religionists in the East; but not with those in Germany, England, and especially in France, whose sole desire is to be "assimilated" with the nations amongst which they dwell, and who are Jewish German, Jewish English, and Jewish Frenchmen. This scheme is not for them.

In order to establish this State a corporation is to be created and styled "The Society of the Jews"—who will do the preparatory work in the domains of science and politics, whilst another body of a transitory and provisional character—"The Jewish Company"—will also be created to see to the realization of the scheme and carry out all the details. This latter body will, in fact, be a Jewish Chartered Company, with its centre in London. Its capital must be £50,000,000. Its operations in Palestine (or Argentina) will consist in acquiring land and estates, buying and building houses. The skilled labourers will be drawn from Russia and Roumania. The seven hours' day will be instituted. This will be "the call of assembly to our people in every part of the world. All must come voluntarily, for ours must indeed be the Promised Land." We cannot follow Dr. Herzl any further in his scheme—which is elaborate, and abounding in detail. It gives us an impression that the religious element is almost totally ignored, the movement being purely political, and it is thus summed up:—"We shall live at last as free men on our own soil, and die peace-

* *A Jewish State.* An attempt at a Modern Solution of the Jewish Question. By Theodor Herzl, I.L.D. Translated into English by Sylvie D'Avigdor. London: David Nutt.

fully in our own home. The world will be freed by our liberty, enriched by our wealth, magnified by our greatness; and whatever we attempt there to accomplish for our own welfare, will re-act with beneficent force for the good of humanity."

The *Spectator* discussing the question of a Jewish State, and more especially Mr. Holman Hunt's letter on the subject, said :—

As far as his main thought is concerned, he is, we think, sensible enough. If the wealthy Jews of the world took up the project, they could, we doubt not, purchase the hereditary Pashalik of Palestine from the Sultan, under guarantees which would make a new Prince of Israel—who, curiously enough, would probably be a young Englishman, Osmond Goldsmid, the traditional heir of the Maccabees—as independent as the Prince of Bulgaria. An advising Council could easily be organised; the peasant Jews who exist in Russia, Roumania, and in scattered groups throughout the world, would be attracted to a fertile soil and a beautiful climate, Arabs would flock in both from the oases of Arabia and from Egypt, and with Palestine once divided among two millions of settled cultivators, there would be no lack of revenue to sustain an administration and the army necessary to maintain order and protect the frontier. If Europe is willing, and the Jewish financiers are willing, and the Sultan is willing, a Principality of Judæa could be founded easily enough, and in twenty years it would, we doubt not, be self-supporting, and strong enough to be unassailable except by a first-class Power.—as strong, for example, as Holland or Portugal or Greece. External attack on it, indeed, would be very unsafe, for the banks of the country which threatened it would go down with a run, and there is nothing in Syria to make its possession an object of supreme desire to any maritime Power.

For all this, the *Spectator* has evidently no belief in the Jewish State becoming an accomplished fact.

Nevertheless, the project is, we believe, a fascinating dream. There is no evidence that the Sultan would be permitted by Mussulman feeling to sell Jerusalem any more than he would be permitted to sell Mecca; there is no evidence that, outside a limited number of believers in verbal inspiration, the Christian communities would care to exert themselves even diplomatically to raise the status of all Jews; and there is, lastly, no evidence that the wealthy Jews would submit for such a purpose to a serious drain on their resources.

The body of the nation perhaps feels differently, every Jew taking some sort of sentimental interest in Judæa; but they have never been accustomed to act together, they are quite singularly poor and powerless—the notion that the Jews as a nation are rich is an illusion of ignorance—and they are, we imagine, fettered in their own thoughts by a belief which some will describe as a pathetic faith, and some as an idle superstition, a belief that if the destined hour had arrived, Jehovah would restore them to their own land without all this human planning and instrumentality. We doubt, therefore, whether the Jews, unless moved by some unexpected and irresistible burst of emotion, are capable of the effort required, or of continuing it for the necessary period of time. They are, no doubt, slowly and timidly flowing into the Holy Land, where some of their colonies, we are told, begin to succeed very well; but they make no pretension to govern it, and though industrious in villages, are in the cities discontented and ill at ease. There is not food enough for their activity in accumulation.

It is quite evident that the *Spectator* does not approach this question from a Scriptural standpoint, otherwise it would not fail to understand that Christians desire the restoration of God's ancient people, because they believe such an event is bound up with their national acceptance of the Messiah, which will be "life from the dead" to the world.

It is difficult to say precisely why so many Christians desire the restoration of the Jews to Palestine. We are conscious of the feeling ourselves, without, when we reflect, finding it easy to discover a reason, unless it be a vague wish to see another chapter opened in what we must all acknowledge, whether we believe or disbelieve, to be a wonderful and most separate history. This people has borne testimony to the most fundamental of all religious ideas for thirty-six centuries, and to see its own idea of its own destiny realised, would excite in many minds a passionate interest, perhaps deepen religious faith throughout the Christian world. Otherwise, we do not know that there is much to anticipate from such a project.

We are entirely favourable to any project for the restoration of the Jews; but the world and the Jews will get on, though every such project failed.

Mr. Holman Hunt, lecturing on this subject of Jewish Nationalism, at the Shoreditch Town Hall, on April 13, dwelt upon the objections to the idea that are made by men of the world, namely, that Jews do not wish to go back to Judæa, and that they never can be agriculturists and could not get a living there. He said :—

The first is publicly now disproved by Dr. Theodor Herzl's paper, and although many of my present audience would not need the testimony, I will quote from the lecture given by Major Conder, in 1892, on Eastern Palestine, the statistics he gives of the ascertained number of Jewish agriculturists. In the Russian Pale there are 64,000. In Galicia the Jewish farmers amount to 600,000, and in Palestine there were 3,000 colonists. And there had been a recent acquisition of land in Bashan, to be distributed on advantageous terms to settlers of the race, which far exceed all farmed earlier, being in all 45 square miles. I think these facts leave nothing to be said against our opponents, except that in Jerusalem, where there are already 42,000 Jews, many gain their livelihood as carpenters, masons, bedding-makers, tailors, and as other handicraftsmen, as I myself can witness. It is true that being restricted by Christian prejudice in Europe from engaging in many industries they have contracted—perhaps unduly—the habit of money grubbing, but we all have been moved by the history of their nobler instincts and these are still in the breasts of the descendants to drive out the lower habits. Seeing how incredulous people were at the success of the first farm started as a training college by Baron Rothschild, in 1860, we must not be discouraged at scepticism as to the feasibility of the National Scheme. So far this is but an idea, but it is a very tenacious and vigorous one, having remained in its freshness for some millenniums. We must remember, too, that the resuscitation of the Greek Empire, and the unification of the Italian states were only dreams a generation or two ago, and for effecting the last change miracles were needed, and miracles were done before the eyes of the wondering world, for Garibaldi's conquest of Naples with his thousand volunteers was a dream that no waking changed! "These things came to pass from small beginnings because God is just." Men short of middle age may remember the making of the independence of Servia.

THE LATE BARON DE HIRSCH.

THE death of this celebrity in Israel calls for more than a passing notice. Next to the late Sir Moses Montefiore, no name has in recent years loomed so large in the Jewish world as that of Baron Hirsch. So great indeed was his generosity, philanthropy, and care for his own co-religionists, that Jews of Eastern Europe may be pardoned if they, in their ignorance and blindness, looked upon him as a possible Messiah, and his colonies in Argentina as a second Land of Promise and a veritable El Dorado. Some idea of his munificence and colossal charity may be gauged from the fact that, in one year only, he gave away, in various countries, £3,000,000 of money; and within the last ten years the enormous aggregate of £10,000,000. Indeed, he seemed to live for his gifts, and his emigration and colonization scheme in the New World. No wonder that Jews all over the world are plunged into mourning, for he was the greatest benefactor and friend, and most munificent patron their race has ever known.

Maurice Freiherr Von Hirsch auf Gereuth, as his full name was, was the son of Baron Joseph von Hirsch, and born in Munich in 1831. He was brought up in the orthodox Jewish faith, and became a banker and financier. Everything he touched turned to gold. For a time he lived in the East, when superintending the construction of his railways in Turkey. It is said that he was much struck at the sight of the sad and deplorable condition of Jews in these countries when he was making his vast wealth. He helped the miserable Ghettos in Galicia, Poland, and Turkey, charitably, educationally, and otherwise with millions of francs. He expended indeed more money annually in this way than the revenue of some of the smaller European states. In all their capitals Hirsch Committees were established for the relief of suffering, and his feeling of compassion for the sick and sorrowful eventually led to the noble efforts that he afterwards

made for their political regeneration. On these efforts his chief title to fame rests. The *Jewish Chronicle* says:—

“Touched by the wholesale persecutions of the Jews in Russia, Baron de Hirsch imposed upon himself the task of finding a new country for the refugees driven out of house and home, and, by endeavouring to wean them from the commercial occupations to which they had been exclusively addicted, to convert them into agriculturists, thus accomplishing a regeneration of the Jewish race. With this object in view Baron de Hirsch caused inquiries to be made in various parts of America, such as Brazil, Mexico, Canada, and the Argentine Republic. Dr. Löwenthal, who was entrusted with this mission of inquiry, came to the conclusion that Argentina presented conditions, climatic, political and social, most favourable to the development of the work contemplated. The Baron, therefore, determined to commence his work by

directing emigration in the first instance to the Argentine Republic. When his intention to establish colonies of Jews became known, offers of tracts of land poured in upon him from many parts of the world, including Egypt and Australia, but he rigidly adhered to his determination to confine the first experiment to Argentina. Tracts of land were accordingly bought in the States of Buenos Ayres, Santa Fé, and Entre-Ríos, and arrangements made for settling thereon some hundreds of selected families.”

It is well known that these Colonies were not really successful. They failed to arouse much Jewish enthusiasm. The *Chronicle* thus refers to the report of the Colonisation Association for 1895:—

“The Council state therein that in spite of difficulties still to be overcome, the work has progressed to a certain extent, not only in regard to the number of families established in the Colonies, but also from the standpoint of the work of the Colonists. The Colonies consist

of Mauricio, Mosesville, Clara and San Antonio, and a number of groups settled on the vacant lands of Clara, as well as in the neighbourhood of that Colony. The total number of families in 1895 on the several Colonies was 1,222, the cultivated lands covered an area of 18,210 hectares, and the Association owned in the Argentine 189,023 hectares (472,562 acres), of which 90,000 hectares were occupied by the Colonists. Schools have been organised, in conjunction with the Alliance Israélite, at the four Colonies and satisfactory results are noticeable. But, we may add, experts declare that there will yet be serious disappointments to be faced. It is the invariable experience of all such vast schemes that final success can only be built upon failures. The problems before the future directors are not few or slight.”

Yes; Argentina is not to be the “Promised Land”



THE LATE BARON DE HIRSCH.

[From a photograph by Wagner Carlbad.]

of the Jews. If a Jewish State is to be re-established anywhere—it will assuredly be in Palestine. To this Jews are looking with longing eyes, and it will be accomplished in God's good time.

Baron de Hirsch owned vast estates and has left enormous property—some of his many millions, it is hoped, will still be available for the noble charities in which he was so absorbingly interested.



JAFFA.

The Rev. J. E. Hanauer reports as follows:—

"The Sunday Morning Services have been extremely well attended, even though there have been scarcely any tourists this year. The Mission Room has several times been well filled. Besides our Hebrew Christians the congregation has been made up of English-speaking Germans, dragomen, tourist agents, &c. The little difficulty that people found in coming in time, because of the great variation in the different clocks, the Latin, the Railway Station, and others, has now been removed by the erection of a bell on the Mission House. This bell has been subscribed and paid for locally. The lowest number present at the Evening Service has been 7, the highest 19.

"A much respected member of our little Hebrew Christian community has been taken from us in the person of Mr. Schor, senior. I had known him from my childhood. He was for many years verger of Christ Church, Jerusalem, and by his holy conversation and consistent walk commended the Gospel to both his Hebrew Christian and Jewish brethren. The German Protestants at Jerusalem also had great respect for him. On his return to the Holy Land last September, having been in England on a visit, he settled down here. Day after day, when he was well, the aged man would come to the Book Depôt and assist his son-in-law, Mr. Weinberg, and myself in our conversations and discussions with the Jews. His simple and faithful testimony to the power of the Gospel and the atoning blood of Jesus always made a great impression on his hearers. His health failed rather suddenly in January, and he thought he would like to go to Jerusalem, so Mr. Weinberg took him up on January 22nd. I had the privilege of con-

versing and reading and praying with him, and of having my faith strengthened by his. 'I am not afraid to die,' said he; 'I wish to be with my Saviour. There is no more work for me to do on earth. I trust only in my Saviour's merits. He is my only hope.' A member of our community, who visited Mr. Schor in the Hospital at Jerusalem shortly before his death, told me that he 'was ready to die and was sure of acceptance through Christ.'

"Mission work amongst the Jews is very hard, up-hill, and often discouraging, but the privilege of now and then witnessing the holy lives and triumphant deaths of persons who have been brought out of Jewish darkness to Gospel light, helps to revive the drooping faith and strengthen the weary knees of discouraged workers.

"Christians can have no idea of the ceremonial bondage under which the old-fashioned Jews and even the Karaites groan. An example or two may be interesting:—Close to the Depôt there is a grocer's shop, kept by an old and orthodox Russian Jew and his wife. Having nothing particular to do, the man one day came to the Book Depôt and sat down for a talk. In a short time the conversation, which had at first been of a general character, was turned into a religious channel, when, to our surprise, our visitor, before answering a question we had asked, began to rub his hands rapidly over the wooden bench upon which he was sitting, and then, noticing an empty soda water bottle on a ledge, went to it and tried to get some drops from the syphon in order to wash his hands. When asked what the matter was, he answered that he dared not answer the question that had been put, or indeed to enter into any talk in which the name of God might occur unless he had clean hands (Psalm xxiv. 4), and as there was no water at hand he was obliged to clean them with dust.

"One other illustration on this subject will suffice:—A Karaite Jewess from Jerusalem came down to Jaffa for the sake of her health. As she had no Jewish friends here, we were asked to do what we could for her, so she was often with us. On Friday evening (the eve of the Sabbath), she would not enter our sitting-room, where a lamp was burning on the table, till the carpets on which the latter stood had been turned up, so that she could step on to the bare floor-boards. She explained to us that the lamp touched the table, and through it the carpets, and that had she stepped on them she would, with her feet, have been touching the lamp through the carpets and the table, and by so doing would have

broken the commandment (Exodus xxxv. 3), 'Ye shall kindle no fire throughout your habitations upon the Sabbath-day.'

"Sad as such straining of the letter of God's Word is, it is, nevertheless, in many respects, preferable to the total disregard for Scripture which is manifested by many of the Jews with whom one comes into contact here, and who blatantly parade their infidel notions, and assert that 'all religions are false, the Bible only a human production, and by no means a Divine revelation, and that the Book of Genesis in particular is simply a collection of ancient myths and fables.'

"Though all this is very discouraging, yet the fact that the New Testament is extensively read is hopeful, and there is no doubt that a good many Jews believe though they have not the courage to confess Christ openly.

"Amongst other Jews who visited the Book Depôt, there came, on January 28th, a party of Yemenites, who had arrived in Palestine a few days previously. They said that they came here because they had heard that their countrymen, who had come some years before, were prospering, and had houses built for them, whilst they at Sanaa and other places in Arabia were exposed to the oppression and rapacity of 'the Philistines and Edomites, &c.' They had seen Christian books and had read the New Testament at Aden, where now are people who distribute such books.

"Arab-speaking Jews from Damascus and Aleppo who had met (and knew) the Society's Agents at those places, have also found their way to the Book Depôt, and stayed a long time reading and conversing about the points at issue between Jews and Christians.

"Several colonists from the Agricultural Settlements in this district, who saw us when we visited those places, have not only come to the Depôt but even called at the Mission House, to keep up acquaintance and to ask for books.

"I heard a few days ago, and the information has since then been confirmed by the Mukhtar, or Government Representative of the Agricultural Colonies at Katra and Kustinge, that the Jewish community at Gaza now numbers some thirty families.

VISIT TO JEWISH COLONIES.

"The Colony of Mulebbis—(Pathach Tikvah)—had not been visited by any Missionary since 1892. At that time Mr. Weinberg visited it and found the Jews very much opposed to him. He tells me that it was with the greatest difficulty that he obtained permission to take shelter in the 'hotel,' and, but

for the fact that Mrs. Weinberg was with him, and was able to get at some Jewesses, and through their means to enable him to get into conversation with their husbands and others, that visit would have been unsuccessful.

"Under these circumstances I was naturally most anxious that Mrs. Weinberg should accompany us and also Mrs. Hanauer but; when the 7th October came, we were very sorry that Mrs. Weinberg was unable to join us. The road led across the Wad-El-Musrara (which was easily crossed, the water being not more than a foot deep), and past the fellah villages of Selameh, and Um-El-Ibrak, the latter being probably the 'Bene-berak' mentioned in connection with 'Jehud,' now El-Jehudiyeh, in Joshua xix. 45. As we were passing the mud-built hovels of Um-El-Ibrak, it began to rain heavily, and continued to do so till we got close to El-Jehudiyeh. The Jewish settlement here consists of 12 houses and a windmill to draw water, and is situated to the north of the Moslem village. Some of the houses are built of stone. Eight Jewish families live here. The houses belong, however, to Jews now resident at Jaffa and Jerusalem, who let them to the present occupants, who are only day-labourers at Mulebbis. We stayed but a short time at El-Yehudieh, as we found only three Jewish women in the place, and, though otherwise most friendly, they refused to accept any tracts or to hear anything about Christianity. The other Jews had gone with their families to the Feast of Tabernacle festivities at Rischon and Mulebbis. The village of El-Jehudiyeh is remarkable for its Mosque having a tall minaret, and yet more so, because just outside the village, to the S.E., there is a fine old Roman well, the sides of the circular opening of which are deeply cut by the friction of ropes used to draw water from it for twenty centuries past. The water from this well is famed in the Jaffa district for its beneficial effects in the cases of persons afflicted with kidney trouble. It is, however, said that for such cases it is best when drawn at night. A Jewish chemist at Jaffa tells me that he has sent some of this water to the celebrated chemist, Prof. Fresenius, at Wiesbaden, in order to be analyzed, and the latter's examination has proved it to be an excellent mineral water. Not far from this remarkable well there are some ancient remains, apparently of old Roman baths. We did not stop to look at the well and runis, but, after Mr. Weinberg had said a few earnest words to the three women, we pushed on for Mulebbis, which was reached in 40 minutes. We had scarcely stopped, and had not yet gone into the little inn, when a Jew, now the medical dispenser at the colony, but formerly in

the employ of the English Hospital at Jaffa, and well-known both to Mr. Weinberg and myself recognized us and came up and shook hands. In the house itself we met, amongst other Jews—whom we were able to speak to without restraint, and some of whom accepted tracts and New Testaments, &c.—a Jew, who told us that he is the keeper of the hotel at Sammarin (Zichron-Jacob), where the Rev. B. Z. Friedmann puts up on his Missionary journeys, and that he had often heard him speak about Christianity.

(To be continued.)



The Society's New Mission Hall in Paris, 2, Rue du Roi-de-Sicile, near the Bastille, was opened on April 21.

The Rev. A. H. and Mrs. and Miss Kelk arrived in London from Jerusalem on April 18.

We are pleased to see that the Rev. Dr. Bruce, late of Persia, has been appointed to the living of St. Nicholas, Durham.

The Rev. C. H. Titterton, B.D., arrived in Warsaw on April 29, and has entered on his Missionary duties in succession to the Rev. Dr. Ellis.

The total fall of rain for 1895 in Palestine was 34.72 inches, being 9.49 inches above the average in the 32 years from 1861 to 1892.

Miss Mulvany, whose appeal we published in a recent number, writes to say that she has received £48 towards the Mission to Jews in Calcutta.

We had great pleasure in receiving from the Rev. A. Crawford, Theological Seminary, Alexandria, Va., United States, the sum of £4 1s. 8d., for the Jerusalem Mission Fund. The kind sender wrote: "It is our Good Friday offering in the Seminary, and is sent in appreciation of Mr. Kelk's work in Jerusalem, which I had the pleasure of witnessing when in Palestine last year."

We are much gratified to hear from our good friend, Mr. York Moore, of Stony Hill, Jamaica, that the Society's Service of Song, "The Separated Nation," was given in the School-Chapel of St. John's, Stony Hill, on the Feast of the Annunciation, by the kind permission of the Vicar, the Rev. H. Hethercott. An address was given at the same time on our Missions at Jaffa, Jerusalem, Safed, and Damascus, and a collection made for the Society.

Mr. C. Urbach, of Königsberg, paid a Missionary visit to Danzig in January, staying there from the 7th to the 16th; and again in March, from the 24th to the 29th. On the former occasion he says:—"I visited all the old Jewish acquaintances and other Jewish families, and was welcomed by them in a friendly manner. I had many opportunities of speaking to them about the prophecies in the Old Testament, and their fulfilment in our Lord. Mrs G—, whom I exhorted earnestly to seek Him,

said, 'I am too old to become a Christian.' I twice held Mission Services before large congregations."

Miss Schneider, speaking of recent work in Goulston Street Medical Mission, says:—"I have had a goodly amount of surgical patients, some very badly injured. One fell on some iron spikes in the Whitechapel-road and tore the inside of his hand in a frightful way. Another, a barber, fell on his razor and nearly cut his thumb off. A great number had burnt or scalded themselves or their children. One boy, with a sore foot, used to come several times alone, but one day his sister, a girl of about twenty, came to see what kind of a place the Mission was. We had a conversation about religion. She said her father thought her so clever that she could answer me or any one else on religious questions, and, as he had told her, we believed in two Gods, she took us for idolaters. She sneered as usual at God having a Son. When I shewed her in the Psalms, that God Himself calls Him 'the Son,' she said it was not in the Jewish Bible. We had a long talk about the Messiah, after I had asked her, What she did with her sins? She told me her father atoned for them at Yom Kippur. When I read to her the text in the Psalms that no man can atone for another, and that our righteousness must come from God, she got impatient and said she had no more time. So I let her go, giving the chapter and verses of the texts which I had read, and asking her to let her father read them to her out of his Bible. This she promised, and asked me, 'What do you do with your sins?' So I explained to her the forgiveness of sins through Jesus Christ our Lord."

Barbarism is in full swing again, and in fact it is always so in this country (Morocco), now in one place then in another. The last act has taken place at Azimoor, where the Moors have assaulted the Jewish quarters, beating and wounding the men, robbing everything they found, and still worse, committing such acts of violence with women and children as cannot be described. They left the place carrying away not only the property, but even a poor Hebrew girl fourteen years old, who has thus been dragged to the mud of corruption and finally to shameful slavery.

In a letter addressed to the Rabbin of Tangier, the Jews of Azimoor tell their tale of woe. They earnestly pray the intervention of the representatives of the Christian Powers on their behalf, for the sake of justice and humanity, and we sincerely hope that prompt and energetic measures are adopted so that such disgraceful acts of vileness, which are a shameful reproach to civilization, are blot out for ever in this unfortunate country.—*The Al-Moghreb Chronicle*, February, 1896.

BOOKS RECEIVED.

The Victory of Defeat, and other Poems. By WILLIAM HALL. London: Swan, Sonnenschein & Co.

Aside with Jesus. A Few Words to the Sick and Weary, from a Fellow-sufferer. London: Operative Jewish Converts' Institution.

Ephraim. The Present Locations of the Hebrew Tribes. By COLONEL ANGLO. London: Elliott Stock.

The Editor is not necessarily responsible for opinions expressed in signed Articles, in Articles marked "Communicated," or in the Correspondence.

PROCEEDINGS AT THE EIGHTY-EIGHTH ANNUAL MEETING.

THE ANNUAL MEETING of the Society was held in Exeter Hall, on Friday, May 8th, the President, Sir JOHN H. KENNAWAY, BART., M.P., in the Chair. Amongst those present were:—



The Right Rev. Bishop Hellmuth, D.D.; the Right Rev. Bishop of Honduras, D.D.; the Very Rev. the Dean of Norwich, D.D.; Ven. Archdeacon Richardson, D.D.; Ven. Archdeacon Taylor, D.D.; Sir Archibald Campbell, Bart., J. K. D. Wingfield-Digby, Esq., M.P.; N. Beyts, Buxton Esq.; Gen. A. J. Bruce; General J. Crofton, R.E.; William Grain, Esq.; R. G. Hobbes, Esq.; Inspector-General W. Ord-Mackenzie, M.D.; Colonel Wellesley Robinson, C.B.; J. D. Tremlett, Esq.; William Walter, Esq.; W. N. West, Esq.; E. J. Bellerby, Esq., Mus. Doc, Oxon; R. H. Crabb, Esq.; Major-General Desborough; Thomas D. Stockdale, Esq.; Frank Sellwood, Esq.; The Revs. A. C. Adler, H. Oliver Allbrook, H. Askwith, T. H. Austin, J. J. Bambridge, D. T. Barry, J. F. Bateman, Canon Bell, D.D., J. Stormont Bell, A. Bernstein, Marcus J. Bickerstaff, J. H. Bright, H. Carless, Canon Christopher, T. J. Clarke, J. I. Cohen, H. Dallimore, Charles R. Dawes, Henry D. Day, F. L. Denman, Sydenham L. Dixon, R. A. Dobson, W. J. Edwards, O. J. Ellis, D.D., J. M. Eppstein, Canon Eyre, W. Fleming (*Secretary*), E. Forbes, G. H. S. P. Garrett, W. T. Gidney (*Assist. Sec.*), George Girling, R. J. Goldingbird, H. Percy Grubb, F. J. Hamilton, D.D., G. H. Händler, E. Haythornthwaite, W. Hazledine, G. F. Head, Oliver Heywood, B. P. Hurst, Gilbert L. James, P. W. Jordan, A. Hastings Kelk, J. Kirkman, F. G. Kleinhenn, B. Lamb, D. Ledsam, Isaac Levinsohn, Edward Lombe, J. Lotka, J. D. McCready, E. McLaren Marsden, Prebendary Mason, E. Maxwell, J. W. Merry, F. A. Morgan, H. H. Ashley Nash, F. H. Nicholls, C. S. Painter, Frederick Peake, LL.D., Sidney Pike, W. W. Pomeroy, C. T. Porter, D.D., H. Seymour Roberts, LL.D., R. B. Robson, S. Rosenthal, C. Rumfitt, LL.D., J. H. Scott, J. Seaver, Henry Sharpe, Frederick Smith, H. L. Squire, Canon Streatfeild, J. R. Taft, Prebendary Tate, G. Tonge, Canon Trotter, F. Hew-

son Wall, LL.D., W. Welsh, F. G. Weston, G. S. Whitlock, Canon Wilkinson, D.D., John Wilkinson, A. Lukyn Williams, H. Woffindin, and H. F. Wolley.

The Rev. CANON WILKINSON having read a portion of Scripture commencing at the 12th ver. 34th ch. Jeremiah, Canon Christopher followed with prayer.

The Rev. W. FLEMING (*Secretary*) then read an abstract of the Report.

The PRESIDENT: Christian Friends: This our Annual Gathering brings to a conclusion the meetings of the great Societies which have been held in this hall this week, and although we come last in time we cannot admit that we are the last in interest. As the chief interest of a procession often centres in its close, so we may claim for the work in which we are engaged the precedence given to it by our Lord and Master Himself, when He bade His disciples, "Go and teach all nations, beginning at Jerusalem"; and also by that great Jew, Paul of Tarsus, when he said the Gospel was to be preached to the Jews first and then to the Gentiles. We not only claim that priority but we claim the influence to be exercised by the bringing, however gradually, of the Jews, into the fold of Christ, must have a bearing over future events, and the hastening of Christ's Kingdom, greater almost than any other influence for good in the whole Church. We know also that a special blessing is promised to those who love the Jew and work for him, and therefore I say we have abundant encouragement to go forward, and do what we can in this great work we are called upon to undertake. The Jews are the most marvellous people upon the face of God's earth. When we think what we owe to them—in history, in poetry, in the laws which were promulgated by them, in the work and traditions of their great prophets, and also from the fact that our Lord was Himself a Jew; and also to their very great and assured future, though for a time they are outcast and under God's judgment—I say we have to deal with a subject which yields, in interest, to none other, and for which I now bespeak your earnest attention for a short time. In finance, as in the press, and in politics, their interest is very great indeed. What their future may be is not for us to lay down more than is told to us in Holy Writ. That there is that great future, and though the spirit of slumber is now upon them, in time the veil shall be removed from their hearts—we cannot for a moment doubt. For the time we study them with interest and amazement. We notice according to the contentions of their own writers that the Jewish belief in Judaism is being very much undermined, and that a spirit of irreligion and unbelief has crept in to a very great extent amongst them. They are profoundly dissatisfied—the earnest thinkers and the earnest prayers amongst them—with the state of their own nation, and they wonder what is coming; and they seek, too feebly and without effect, to guide the feeling of the nation into higher and better channels. But we who watch the signs of the times, notice the drifting back of the Jews to their own country, the great increase in Palestine, and in Jerusalem itself of the Jewish population—first of the poorer groove, and latterly by those well-to-do and able to maintain themselves; and we observe that agricultural colonies have been started in Judæa of Jews who are willing, who are able to work, and who wish to see the ancient fertility as it was in the old times restored. Then there comes this startling proposal, which was made by Dr. Herzl a short time ago in one of their principal papers, advocating the transference of Palestine to the Jews, by

purchase or gift from the Turkish Empire, endorsed as it was by Mr. Holman Hunt, whose experience of Judæa is second to none. He spoke of it as one that would solve the Jewish question to the manifest advantage of the world, and he went on to say that the rich Jews should combine to offer to the Ottoman Porte such terms which in their present not very financial situation they might be willing to accept—that they should be offered such terms as would induce them to give over Palestine to the Jews, and set up a Jewish kingdom there; and Mr. Hunt went on to say that even if the offer were refused, it would go forth to the world, that the promised seed had claimed their own, and wished again to possess their wonderful historic home. Of course, nothing has come of that; one hardly expected it; but the proposal and the quarter from which it came, the interest which was excited in the Jew and the Gentile alike, point to some movement in the not far distant future. There may be movements in the future which will incite our wonder, if we look forward to that, and think of what may be happening in the direction of our aims and objects.

But coming to the work of our Society, we notice with satisfaction that our income has been sufficient for the needs of the year, and even rather more so, so that we have been able to clear off a portion of last year's debt, and a few hundred pounds more will set us completely straight. You will see by the report that we have been much taken up with reforming and restoring the work that used to be carried on at Palestine Place. Now that these questions have been settled and dealt with they seem but small, but the work involved to the officials of the Society and the Committee in arranging for the transference of the children to the temporary home at Ramsgate, and also preparing for our new and very comfortable quarters for them at Streatham, has not been of a light character. Also with regard to the College, which used to be at Palestine Place, around which so much of the Society's interest is centred, I gather that you approve of the decision we have taken to support the Hostel, under our old Missionary, Mr. Bashert, of Hamburg, near Highbury, where the scholars will have the advantage of the teaching of the Principal of St. John's College, Highbury. We are happy in having secured three high Missionaries,—men of high standing in University education—for Warsaw, Berlin, and Hamburg; and we hope through this Hostel at Highbury to find others, and to enable us to keep up our Missionary staff to a high position of education, influence, and standing, so as to be able to cope with the work we have to do.

We have often felt anxious at breaking off the great associations with Palestine Place. To many it was a sore and grievous blow, but now it is done, there is no one who will regret it, and will not feel that what we have done in the establishment of the Mission Hall in Goulston Street, and the Saturday Afternoon Services there, and the prospect of services in the Parochial Churches—which the Jews are more likely to attend—we have put ourselves in a better position to face the need, not of the past, but with what we have now more to do, viz., the ever-varying need of the present. With regard to our Hospital in Jerusalem, we shall hear from Mr. Kelk as to what is going on there. We do, however, rejoice to hear how the work is being accomplished, and to see that it needs but a couple of thousand pounds more to finish and equip it, and then we shall have an Institution which will, under God's blessing, be of the greatest benefit to the physical suffering of the whole of that Eastern country, and will also be the means of bringing home to many Jews the truths of Christianity. We are glad to hear generally good reports. The Chief

Secretary for Ireland said a few days ago that Ireland was the quietest portion of the Queen's dominions at the present time. We are glad to hear of the continued increase of support from that quarter, and I am glad to see that our own experience does not differ from that of Mr. Balfour's. We have sustained a great loss in Mr. Harden, who has done an immense deal to advocate our cause, and we hope and believe that, although he has been transferred to a parochial sphere, he will continue to give to the Jewish cause that great support which he has always done in the past. And so we go on quietly everywhere. We believe we are growing, for where there is life there is growth. It is God's plan to work through the human agency, and it was that which prompted the founders of our Society nearly ninety years ago to take up that work, and it has been carried on in spite of ridicule and opposition ever since, we believe, with great results,—results which can be shewn, and can be decided, and yet with what influence and power it shall not be known until the coming of the last great day. We believe the seed has borne fruit, and will more and more do so. Meanwhile, it is for us to watch and to wait—to wait for every symptom of encouragement; to know every opportunity of going forward, believing that this work is a special work entrusted to us, which it is our privilege and our blessing to carry on, and hoping and trusting that we shall be faithful in the performance of it.

The Right Rev. the LORD BISHOP OF HONDURAS (Dr. ORMSBY): Mr. Chairman, my lord, ladies and gentlemen. The resolution which I have the honour to propose is:—*“Resolved that the Report, of which a brief Abstract has been read, be received, printed, and circulated under the direction of the Committee: and that this Meeting returns hearty thanks to Almighty God for His preserving mercies to the Society's Missionaries in Jerusalem and the East generally during the recent troublous times, and supplicates the continuance of the Divine protection for the Society's Agents in Abyssinia.”* In moving the adoption of the Report I take of course the first words of the resolution entrusted to my charge, and the resolution suggests to my mind two ideas. This suggests to our minds thankfulness for the past and an earnest prayer for the future. It suggests to our minds thankfulness for the Divine mercy which God has shewn in troublous times upon our Missionaries in distant lands, and at this moment, when all minds and hearts are turned to Abyssinia, it invites us earnestly to pray for the Divine protection in the future. In listening to the words of the Report as they were read this morning, I was much impressed by the note which was struck in the third paragraph of your Report: “We here tender our thanks especially, first to the Church of Ireland for their cordial support to the Society,” and immediately afterwards we continue to acknowledge the aid that is afforded the Society by the Episcopal Church in Canada. It seems to me, sir, a singular coincidence that this Report should begin by returning thanks to the Church of my birth, and that the next sentence should go on to speak of the good work that is being done in the land of my adoption. I quite endorse what has been said by the Secretary for Ireland. I believe that Ireland at this moment is one of the most peaceful parts of Her Majesty's dominions, and I rejoice to know that the Church in America is now wakening to her great duty, and that the Episcopalian Church in Canada is now organizing societies to work and further the propagation of the Gospel amongst the Jews in Her Majesty's dominions in the western world. Perhaps you will allow me to say that though my own Diocese is not in Canada—it is only a few thousand miles south of Canada—still in America, we can promise

you, so far as I have any influence with the Church and the clergy in America, that the Episcopal Church in America will be glad to extend the work of the Society there. I will now speak to you for a few minutes upon the importance of the work in which you are engaged in connection with this Society. First let me speak of the work that you are doing. In looking over this Report I see that you have branches to advocate and to try to extend the Gospel amongst God's ancient people. You have Societies at home, in London, and all over England; you have Societies in Asia and in Europe, and I rejoice to find also to-day that you have Societies in America. I believe we can always speak best of that which we have seen ourselves, and therefore I may bear my humble testimony to the excellent work that is being done by your Society in East London. It was my privilege to hold a living for eight years in the south-east of London, and before I left London for my work in Central America I asked a friend of mine, whom I think is present on this platform—at all events I saw him at the breakfast, the Rev. J. H. Scott—if he would allow me to see some of the marvellous work he is doing in Spital-fields and in the east of London. I spent a most enjoyable evening with Mr. Scott. He took me all through his parish, shewed me his night shelters and refuges for the poor and needy, and brought me also last, but not least, into one of the schools of the Jewish children, and there that evening I had the great pleasure and privilege of seeing some 300 or 400 Jewish children together, and they sang at his request a Christian hymn. You have a great work, ladies and gentlemen, now being done in your own midst in London. And then, when we go abroad, there is the work of your Medical Missions, and too much cannot be said of there, as I know so well the working in the far west of the Medical Missionaries. Then when we go to the far western world, I may tell you that work is not only being done in Canada, but in various parts of Central America, in aid of this Jewish Society. There is one thing that I do think might be impressed upon our clerical friends, and that is that all through the Church of England at home, we should ask for offertories for the Society for the Evangelization of the Jews at least at one service on Good Friday. I have myself introduced that offertory in a church which is dignified by the name of a Cathedral at Belize, and we now every Good Friday send an offertory for the poor from the _____, an offertory from the Chinese, an offertory from every nation almost, and from Englishmen worshipping in one temple, all combining with one effort to send the Gospel to the Jews. So much, my Christian friends, for what you are doing. Now, may I impress upon you the opportuneness of the time at which the work is being done. A deep spiritual note has been struck this morning in the prayer in which we were all privileged to join. Let this meeting to-day, and all our efforts connected with the Society, be carried on in the spirit of that prayer; and may I remind you that we are now living, I believe, in the Latter Days—we are living especially in the dispensation of the Holy Spirit; and God has promised in His Word that cannot lie, that in the Latter Days a special blessing will be poured out on Israel, and special doors will be opened for gathering them into the fold of God. This, I wish to impress upon you, is our special opportunity. We have in these days of the Holy Ghost special power to plead, especially for the outpouring of His blessing upon God's ancient people and God's most dearly-loved people. It would be a truism for me to remind you of all that we owe to the Jew, but yet we must never forget in the midst of our many engagements, and in the midst of our multiplying Societies, we must never forget to give to this Society its foremost place in our own efforts, and its foremost place in our prayers. "Pray for the peace of Jerusalem; they

shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For thy brethren and companions' sakes, I will now say, Peace be within thee." Before I sit down I wish to give you three mighty reasons why each clergyman should support this grand Society for bringing the Gospel to the Jew. First, I would say, for their sake—for the sake of those people for whom Christ pre-eminently died—for their sake. A spirit of darkness—a veil for the time has spread over the heart and the understanding of the Jew; but yet, in God's good time, that veil will be removed, and in God's good time that darkness will be dissolved. We plead first for the Jew, themselves, remembering, Christian brethren, that we owe all to the Jew. We owe our Bible, for to them were committed the oracles of God. We owe our morality, for through them was given that law which is now written not only in tables of stone but on the tables of our heart. We owe our salvation through Him who permitted Him to be nailed upon the cross, not only the Saviour of the world, but the King of the Jews. For the Jews' sake we ask you to pray to God, and to work for the Jew for our sake. There is a reflected blessing which will rest on us if we further this work among the Jews. I merely suggest that one Scripture text which I have already quoted: "Pray for the peace of Jerusalem; they shall prosper that love thee." If we look at that book called the "Clerical Directory," which we call "Crockford's Directory," and turn over the page until you read of what is the life of the present Bishop of Jerusalem, and the former Bishop of that glorious See, you will see before the description of their various titles and various positions that they hold the arms you would see at Jerusalem; and you will see under, in Hebrew characters, "Pray for the peace of Jerusalem." For the sake of the Jew, for our own sake too, for we shall prosper if we love and we help the people whom God loves so well. And my last thought is for Christ's sake. For their sakes, for our sake, for Christ's sake. The unfurling of the banner of Christ, the upholding of the Man Jesus as the Messiah of the world; loyalty to Christ as the keynote of our work among the Jews. This morning we were privileged, many of us, to listen to an admirable paper read by the Dean of Norwich, and in that paper he advocated so well the true doctrine of our glorious Evangelic, Apostolic Church of England faith; he advocated the doctrine of the Incarnation and the Atonement—he advocated the atonement of the sacrificial substitution. I have heard that that magnificent paper will be printed in the *Jewish Missionary Intelligence*, and I rejoice that it will be printed, and I hope that all who love the Society will read that paper in order that you may read what we had the privilege of hearing. But, Mr. Chairman, and my reverend brothers, am I exceeding my duty if I venture to ask that that paper may be printed too in pamphlet form, so that many who do not belong to the Society may weigh the weighty words, because, they from the beginning to the end are the whole of the grand theme which we advocate to-day—loyalty to Christ, Christ the Saviour of the world, Christ the Messiah of the Jews, Christ all and in all. And speaking in his presence, he perhaps more than any other is familiar with our magnificent scenery in Switzerland and Italy, for there is no greater explorer of the Alpine heights than Dean Lefroy. And I am reminded of an incident which happened lately on one of the Alpine heights: Two young men, accompanied by the guide, were passing over one of those magnificent passes of the Alps. They were overtaken by a great snowstorm. They were separated from their guide, and they lost their way. In these exalted heights, you are aware that drowsiness creeps over

a man, but to sleep is almost certain death. One of these—the elder brother—overcome with drowsiness, lay down to sleep. His younger brother all night knelt beside him, and chafed the half-frozen limbs, and kept the life current pouring through his heart. In the morning both the men were rescued. But what had the younger man done? He had kept his elder brother alive, and he had done more. In keeping his brother alive he had saved himself. And so to-day, in preaching the Gospel to others we preach it to ourselves. Pre-eminently in preaching to those for whom Christ lived, we save them and we help ourselves.

The Rev. A. HASTINGS KELK, M.A.: My lord, ladies and gentlemen, may I not say my Christian fellow-helpers in Christ Jesus. My first duty is to second the resolution which has been proposed to you, and I gladly do that. I cannot help noticing in the first place that of which we are reminded here, that by God's gracious providence, your Missionaries, have been preserved in dangerous times. I can tell you that we felt very deeply the action of your Committee in sending out the resolution they did and authorising me in Jerusalem to make any arrangements that might be required for the safety of your workers. I am thankful to say that that was not in any way needed, but it was a comfort to the heart of every one of those workers to know that we were thus remembered. I myself, day by day, had to pass through crowds of those Redifs who were called out—the soldiers who were called out to quell the insurrection among the Druses; and though I have many times before been amongst them I never at any time found them so kindly disposed as they were this year, and I can only say that I believe it to be in answer to the prayers of God's people that they were thus so well-disposed towards us. It is not for me in speaking to you to-day to say anything about the principles of our work, because I rather have to talk of work done; but I cannot help noticing that there is a feeling in this country that it is not altogether necessary to send the Gospel to the Jews. There are many who seem to think that it is quite sufficient that they should have the old Judaism. They do not realise that the Jews in this country are, as it were, permeated by the Christianity which is around them, and that they are not true Jews who are living amongst you here. Let me give you an instance of what is the state of the Jewish mind in the East. It is but a short time since the Jewish papers in Jerusalem contained this story. It is true they did not speak of it with approval, but it is a true story taken from the Jewish papers. On one eve of the Sabbath, at Safed, the wife was preparing the fish for the Sabbath dinner, and after it was put upon the dishes after being cooked, it was reported that screams were heard from the fish. At once the people went to the rabbis, and enquired what they should do. They were informed that in all probability the soul of one of their ancestors was in that fish, and therefore that they must take it and put it in a shroud and bury it with due ceremonial; and so it was done in the town of Safed—this fish was buried as if it had been a human being. And this is not only just one individual rabbi, but it is that which is provided for in their own books. So that I would say to you, do not for one moment think that there is no need of the Gospel amongst the Jews. They are perishing because they have not the knowledge of the Lord Jesus Christ, and therefore it is our duty to do our very utmost to spread the Gospel among them. I would speak as one who has now for over seventeen years been your Missionary in Jerusalem. I would like just to set before you one or two things that strike one at the end of these seventeen years as some of the contrasts of the position. Seventeen years since the field was comparatively

small,—there were 8,000 Jews in Jerusalem,—at the present time there are 45,000, and I would say further, that this increase in the Jewish population has been in spite of the authorities. An order is given that no Jews shall be permitted to land at Jaffa, unless they agree to leave again within thirty days. I need not say that this promise is almost invariably broken, but I will tell you another thing connected with it. I know that again and again, through the influence probably of the rich Jews, the Sultan has sent orders to Jerusalem that the Jews shall be admitted. These orders, I know have been seen in Jerusalem. But what does it mean? There is simply a private mark on the order which says, "Do not carry it out." And so in spite of this, the Jewish population has thus been increasing, and therefore our field is also greatly increased. What is the state of mind towards us now? I am thankful to say that we are well received; we are on the best of terms with the Jews in Jerusalem. I myself had occasion one day to call on the Chief Rabbi,—indeed the Chief Rabbis of the two sections, the Ashkenazim and the Sephardim. Through the kindness of a friend I was able to give away a considerable amount of bread. I had the bread made in a Jewish street, the flour came from a mill that was considered Kosher by themselves. Everything was done to make it so that no pious Jew should have any scruple in taking this bread, and yet some fanatical Jews took hold of the tickets in the streets and tore them up, and then beat those who held them. I therefore went to the Chief Rabbis, and spoke to them about this. The first one told me, "I have nothing to do with it; you had better go and see the Chief Rabbi himself. I went therefore to the Chief Rabbi of the Sephardim, who is governor of all the Jews, and he told me that he was very sorry that such things had been done; he had no wish whatever that it should be so. He said, "There are fanatics amongst us, and we cannot hold them back," and then he went on to say, "I am exceedingly thankful to you for your kindness in thus attempting to help the poverty of this people;" so that I say we stand on good terms with them, and though they do not wish us to come to them as Missionaries, yet none the less we do find access to them, and there is abundant blessing amongst them. Then, not only do I look at this increase in the size of the field for work, but I want to remind you of one thing—that the workers at the present time are no more than when I went there seventeen years since, with the exception of those who are now working amongst the women, and we have two ladies carrying on that work. That is the only addition to the staff that we have had all that time, and therefore I put it to you that if we are to carry on the work we are not to say we will rest and be thankful but we must look upward and press on in the work and do much more than has yet been done. As to the workers themselves, I am thankful to be able to report that there is, as I am fully persuaded, an earnest spirit of devotion amongst them. They are ready to spend and be spent in the cause of their Master. There is a deepening of the spiritual life, a greater earnestness and a deeper devotion both in the Master's service and in the work. We had lately a Convention in Jerusalem for the deepening of the spiritual life. The meetings were held in the hall—the beautiful hall I may say—of our Girls' School, and the addresses seemed to have a very deep effect upon all those who were assembled together, and we had as many as 180 present at one time. Now as to the work, let me tell you some of the things about the work and the way in which it is carried on. Reference has been made already to our Hospital. We cannot be too thankful for the Medical work that is carried on in connection with that Hospital. It is indeed a work that is especially blessed in the breaking down of prejudice. I have

referred to the objections that are raised by some against us. I can tell you that again and again the Cherem we hear is pronounced against us and no one is allowed to come near us, to the Hospital or the Schools, or the Missionaries; and yet, through the work of the Hospital, those bans have now little or no effect. The people say amongst themselves: "What is the use of telling us poor people that we are not to go to the Hospital when our Chief Rabbi and his family make use of the Mission doctor." So we are thus protected, as it were, almost from any official opposition. Our Day Schools have been under the ban again and again, just as they have been in Safed; it may have been for a day or two that there is some slight difficulty, but in a very short time all the children are back again in their places in the School. At Christmas time we had a gathering both of day scholars and also of the mothers that attend the meetings of different ladies. It soon was known amongst the Jews that this gathering was to be held, and they sent spies to see what was being done and to mark everyone who attended those places, and then came out the order that they were none of them to come amongst us again. The children were to keep away from the Schools. I could not help myself being struck with what seemed to be a touch of worldly wisdom in these rabbis. They said amongst other things: "If the Schools are not empty within eight days we shall take proceedings against the parents." What was the reason of this? They knew perfectly well that within eight days the holidays would begin, and that the Schools would be empty; and so when the time came it was true the Schools were empty, but when the time for assembling came again we had almost as many as we had before, and I may say too, that we have exceeded the number that we are allowed to have, because we have a certain allowance for the help of these poor children and that allowance is not sufficient for the number that we take in. Then, further, not only is the Hospital thus showing its power but I may tell you that our Enquirers' Home and House of Industry are of the greatest value in winning souls to Christ. I could tell you of many instances; let me tell you of one. It is the story of a young man who was at work in a village close to Constantinople. He was there employed by a Jewish master and was working amongst Jews. This Jewish master, I should say, had no care for Judaism; he scarcely attended to any of its observances, and yet after a short time he heard that this young man had been attending services at the Scotch Mission there, and he sent for him and told him he must leave, because he could not have anyone who listened to Christians working amongst his people. The young man was driven from his work and he had nothing to turn to, but he had heard of the Mission in Jerusalem, and he came there. He was placed first in the Enquirers' Home, and then passed on to the House of Industry, and began to learn the trade of a carpenter; but the one point he had before him all along was to search into all the Scriptures, and enquire whether Jesus was the Messiah or not, and very soon he made such a confession of faith that I was compelled, as it were, to baptize him into the Christian Church. He has gone on well ever since, and though he did not keep to the trade of a carpenter, for which he was not fitted, yet he helped us at one time in our Schools, and he is now employed as our Spanish Scripture reader, doing exceedingly good work in Jerusalem. Another came to me a short time since with a letter from Mr. Longley Hall, of the Church Missionary Society, telling me he began working out in Kerak, and was there brought under the influence of one of their Missionaries; and he asked me to receive him. This young man brought me a fair amount of money and placed it in my hands, so that he was not seeking temporary relief. He was placed in our House of

Industry, and he went on with his trade of a carpenter, and in a short time he came to me, having received daily instruction in the truths of Christianity, and begged that he might be baptized. On examination I found that he believed in the Lord Jesus, not simply as the Messiah of Israel, but as his own personal Saviour. Therefore he too was received into the Christian Church. And let me say that I make it my rule not to hasten baptism, but rather to hold back the candidates. I sometimes keep them for months after they have requested to be baptized,—sometimes even for a year,—and I will not receive them until they confess that they have learned that they themselves are sinners and that they have found salvation in Christ Jesus. We might baptize numbers, but it is not quantity, but quality that we seek. In speaking of our Schools, I have to thank God for His great Grace bestowed upon the teachers and upon the taught. We have a very good earnest tone amongst the boys. They receive daily instruction from myself in the Scriptures and they show that they take in all that they are taught. I remember on one occasion, when I was speaking to them about the Messiah and His reign, that I asked them to give me a passage out of Isaiah which bore out what I was speaking of. These boys gave me eight passages out of Isaiah, and each one was exactly suited for what I had been telling them, and yet they were not the particular passage I required. I told them I wanted a passage from the 30th chapter, and then at once they gave me the passage I wanted. I think this shews that they have a deep knowledge of God's Holy Word. I see the boys reading the Bible by themselves, taking it into a quiet corner, and there reading for themselves God's Holy Word. Again, amongst the girls, we have, I may say, abundant blessing. Difficult trials, we do have, disappointments we have, but none the less, God's blessing is distinctly resting upon these Schools. A short time since we had three sisters in the School. After a little time the eldest of the three got it into her head that she would like to be baptized, and she wrote to her father to ask if she might be baptized. What was the result? The father came almost immediately and fetched his children away, and, do what I would, I could not persuade him to leave them. We give them a promise, which we always keep, that although we will do all in our power to teach them to love the Lord Jesus and to be the lambs of His flock, yet that we will not baptize them without the parents' consent until they are of age, and yet the father would not leave them with me. But that is not all. Since I came to England I have received a letter telling me that one of our friends—a lady of the Church Missionary Society—passing through the colony where these children are with their parents, by request of Miss Fitzjohn sought out those children. She found that they were speaking English amongst themselves regularly, and that they sang regularly Christian hymns, and said Christian prayers; and also that numbers of the neighbours used to come in to hear them singing their hymns. Then came the father, and his words to the lady were, "Do you think they would receive my children back again into these Schools?" He said, "I made a great mistake in taking them away; I wish they might be taken back again." Just so with the boys; they leave much in the same way. Their parents take them away; and after sometimes six, or sometimes three years these boys turn up again, and beg to be baptized in the place where they heard about the Lord Jesus. There is one young man in Jerusalem who is doing perhaps one of the best businesses in that city, who came to us in this way, after having earned his living in Bucharest. He came back again because he wanted to be baptized in the city of Jerusalem, where he learned about Christ. Last year I had a youth coming from Singapore because he

wanted to be baptized in Jerusalem, where he had learned to love the Lord Jesus. So, though we do not see the result at once we do in due time—"We reap if we faint not." So our School work goes on with the undoubted blessing of God resting upon it. Our visiting work is also interesting. A short time since I went down with Mr. Jamal—who is called the father of the Yemenites, because he is looked up to by them in all their difficulties—I went with him to a little colony in Siloam. After visiting the house I went into the synagogue. It was a very small room, about four yards each way, and there were 25 men in it. You may suppose that it was not a pleasant room for me to go to. They fortunately made room for me near to the window, and there, looking towards the Brook Kedron, and the Pool of Siloam, we sat until their prayers were ended, and then we began our conversation by reading passages from the Old Testament. Mr. Jamal led them up to the question of the second Temple—"Why was the glory of the second Temple greater than that of the first?" They tried to make out that it was from its greater beauty when Herod had finished the Temple, but Mr. Jamal reminded them that those things which made the glories of the first Temple—the Shekinah, the Ark of the Covenant, were not in the Temple, therefore those could not be the glory. Then I suggested we should have a passage about the presentation of Christ in the Temple read in the synagogue. Mr. Jamal handed a Hebrew Testament to one of the Jews, and he read the account of the Presentation of Christ in the Temple. It is thus that we are received. I wish that we could say that amongst these Yemenites there was a turning to the Lord Jesus, but they are so depressed, so low, that they seem to have no hope. We talk about evangelising the Jews, but what about those Jews in Yemen, who have never had the Gospel taught to them. Have we done enough until they too have received the Gospel, and can hear in their own houses the message of salvation? The women's work is the most interesting. In the meeting, at which I was privileged to speak six years since, we had the offer of the personal services of Miss Birks at her own charge. Ever since that time she has been labouring most earnestly, most diligently, and lovingly amongst the people; and, let me say, I have nobody who is more ready to defer to my opinion than Miss Birks. We have also Miss Paterson working amongst the Jewesses, and these women are doing a great work, and I believe the hearts of many Jewesses are turned to the Lord Jesus. But what is the hindrance? We have no place in which we can put these poor people for protection if they turn to us, and my great need at the present time, and a need which I trust some of you will in some way or another supply, is a Home for Enquiring Jewesses. I should like to find two ladies who will go out at their own charges, and help to open such a house. I could pay for individuals sent out, but I could not keep open the house. Will not some offer themselves for such a work as this amongst the daughters of Jerusalem, who are now perishing because there is no hope for them except in the Lord Jesus, of whom they now have heard, but whom they cannot follow because the door is shut against them. I have just set before you some of the work that is being done. Let me, in conclusion, tell you what I think is the great importance of the work at the present moment. Coming, as I do, from the Turkish Empire, I believe we are on the eve of very great changes that will certainly take place. It may interest you to know that the 1260 years spoken of by Daniel, and spoken of again in the 11th chap. of Revelation, will be completed next year. The city was taken by the Moslems in the year 637, and add to this 1260 years, and you have 1897. This is from God's Word. We look round and we see everywhere the signs that Turkey must break up;

we know, in some way or another, this land, the land of Palestine, will be taken from them. You have heard about the proposal of a certain Jew to form a Jewish State—it may seem for a moment visionary—but it is not altogether so. His proposal is first to form his company, and get his money, and then there is hope of his going forward. We, looking at it from the other side—the side of God's Word—believe that very soon that land will be given up to them again. And there is one peculiarity about the tenure of land there that makes this seem exceedingly probable. The land is not held by individual owners in Palestine; it is all Government land, held by the villagers only on the condition of their working and their paying something for the land, so that it can easily be transferred. I believe that God has thus kept it so that the transfer may be made easy when the time comes. And what then? Then will be the time when perhaps the Mission work amongst the Jews in that land will be more difficult than ever it has been before. But are we to shrink from that? Surely when we think what it is to have the Jews once more in their own land, instead of holding back, and saying, "It is too difficult—too trying," we should say, "Now is the time for us to go in in full force, and so witness for Christ in the midst of all the opposition." Oh! I do trust that the Church may be aroused to do much more. We ask for £45,000 a year. Let us double it, and then we shall feel that we have abundant work upon which to use it. And the Church is able to do it. It only wants the matter set before it, and I feel very sure it will do it. I would ask you now to think of these things. Remember how short the time is; when once this movement begins, it takes but a few years—a very few years—for the time to come when the feet of the Beloved Saviour shall stand once more upon the Mount of Olives, and when His people shall be turned to Himself. Oh! it will be a thing for gratitude if we should have a large number of believing Jews who will watch for the Lord as their own Saviour even before His personal appearing. Pray then for our work, for it is only by prayer that the work can be done. We feel this more and more in the presence of the work itself. We realize how utterly powerless we are, but we do feel we are upheld by our fellow-helpers in the work, and so we press forward, trusting that God will give greater blessing to the work that is being done; and I would conclude with the words:—"Ye that are the Lord's remembrancers, give Him no rest till He shall establish and till He make Jerusalem a praise in the earth."

The CHAIRMAN: Before asking Mr. Digby to move the next resolution, I have to mention that I have received a letter from the Hon. Secretary of the Church Missionary Society; who expresses regret that the Secretaries' Meeting prevents his being here this morning. The Secretaries at their Meeting have commended this Meeting, both speakers and hearers, in earnest prayer to God.

Mr. J. K. D. WINGFIELD-DIGBY, M.P.: Sir John Kennaway, my Lord Bishops, ladies and gentlemen; I have now to move the following resolution:—"Resolved that this Meeting has heard with thankfulness of the success of the Society's Missionary operations, especially of the building of the new Mission Schools on Streatham Common; the opening of the Medical Mission at Damascus and the contemplated re-establishment of the Bagdad Mission. That this Meeting deploras the loss by death of the Archbishop of Armagh (Dr. Gregg), the Bishop of Winchester (Dr. Thorold), Bishop Campbell (late of Bangor), Vice-Patrons of the Society; the Venerable Archdeacon Clarke, and Mr. G. C. Courthope, Honorary Life Governors; Mr.

Martin Ware, Member of Committee; Dr. A. E. Thewitz, Medical Missionary at Jerusalem; and many other true and valued friends. That the thanks of the Meeting be given to the President for his kindness in taking the chair on the present occasion; to the Very Rev. the Dean of Norwich, D. D., for his address at the Breakfast, with the request that he will allow it to be printed in the Magazine; and to the Rev. E. A. Stuart, M.A., for his Sermon preached before the Society last evening, with the request that he will allow it to be printed with the Report. That the following Gentlemen (names read) be elected the Committee for the ensuing year, with power to fill up vacancies." Well, ladies and gentlemen, in proposing this resolution I may say we all have heard with the greatest pleasure of the success of the Society during the past year. We all know that, of course, it is pleasant to hear of success, and in matters of this world success or failure is of the very greatest importance, yet I do feel often, in hearing and in reading about Mission work and about Missionary Societies, when we hear the measure of success or the reverse criticised, I do feel that it is our business first and foremost to do our duty to God, to carry out God's commands, and to leave the results in His hands. Many of us probably have seen criticism which is sometimes levelled at Mission work by certain people, who would try to get out of calculation by the number of converts, what the amount each convert costs, what each immortal soul costs in pounds, shillings, and pence. I do feel when we read or hear of such criticisms as that, that there can be no other feeling in our minds than one of extreme sorrow for the critics who can say what is the price of an immortal soul—the price of an immortal soul that the Son of God gave His life-blood for—to think of computing that in the wretched gold, silver, and copper of this world! Ladies and gentlemen, we have heard already this morning several good reasons for supporting this excellent Society. I think we have heard three reasons, but when I was asked to say a few words in favour of this Society, I had myself thought of three reasons why we should support the Society, and why we should try to help the Jews. The first is on the score of gratitude. From the Greeks we receive our philosophy, from Rome we receive our laws, from the Jews we receive our faith. Through them we have received our Bible, and through the Jews our Saviour was born into this world. Through their unbelief the Gentiles have received the Gospel. Then the second reason, I think, for supporting the Society, is the reason of loyalty. God has given us a command, the command to His Church to preach the Gospel to every creature, be he Mohammedan or be he Jew. Then, besides gratitude and loyalty, the third reason we have is the reason of love. The Jews are our fellow-men; they are our brethren. It is perfectly true that there have been in the past, and in many cases I am afraid there are in the present, certain popular ideas, or beliefs, of looking down upon and despising the Jews. They have been despised of all men, and no doubt the very peculiarity of the position which they occupy in the world, may tend in no small measure to the treatment which they receive from the large majority of the people of the world. They are in many cases some of the wealthiest people in the world, thereby carrying out the fulfilment of the prophecy that they should be. And we all know that the possession of wealth and the possession of power is apt to make those who have not so much wealth or so much power rather jealous. If we look around us now in the policy of our own country at the present time, and in the eyes of the nations of the world, I am afraid we ourselves rather occupy that position. We have heard this morning of the numbers in which the Jews

are returning to their native country, and I am sure none of us who read the books which have been published lately can be otherwise than struck in regard to this wonderful fulfilment of prophecy. I was very much interested in hearing Mr. Kelk speak of the prophecies in regard to the times, and the Turks at Jerusalem. If we rightly read prophecy their time is up next year. As he told you, the 1260 years is up, and the possession of Jerusalem by the Jews is to be next year; and as has been stated, events, if we only watch them, certainly look as if the Turkish power has not very long to last, and that there is every prospect of the Jews being able to go back to their own native land very shortly in even larger numbers than they have been doing lately. I had taken down some figures about the Jews going back to Jerusalem, but I shall not mention them as I find they do not quite agree with those that have been given by a former speaker, but I believe that I may state that there are more Jews who have gone back to Jerusalem now than those who went back after the time of the Babylonish Captivity. Without entering into the numbers, I think I may say that that is the case. Many of us may, perhaps, be interested. I myself at this time am reading a little book—I forget the actual name—but I think it is called "Predestination,"—but it is written by an author who holds very strongly that we, the English, the Anglo-Saxon race, are no other than the ten lost tribes of Israel. If we are—I do not believe one thing or the other—but if we are, this is a further and additional reason for doing our very utmost to help the Jews, and to help them to the Gospel of the true faith. I sometimes think that the Jews are a wonderful lesson to us. They certainly are a wonderful lesson of the truth of prophecy and the fulfilment of prophecy. They are in fact one of the greatest proofs of the Bible that we know of. In these days of higher criticism it is as well sometimes to have a few of these proofs ready when we meet friends who may be wishing to throw doubts upon the Bible. But in connection with that fact I remember a little story which probably many of you have read or heard. It is about the great monarch, Frederick the Great, who, I regret to believe, was an Agnostic. I remember reading that on one occasion he was talking to one of the bishops with whom he was familiar. I have no doubt this bishop was always watching for an opportunity to get a word for his Lord and Master in with Frederick the Great, but on this particular occasion Frederick the Great said, "Now, I have not much time to give to these things, and I do not want to listen to a long sermon, but I want you to tell me in the shortest number of words that you possibly can the greatest argument that you have in support of the truth of Christianity and of your religion." And so the bishop said, "Yes, your Highness; I can answer you in two words." And he said, "What are they?" The bishop replied, "The Jews, the history of the Jews." Now I hope that no one will leave this hall to-day without feeling—which I trust I feel myself—that we have a glorious privilege in taking part in this work for God's peculiar people. The resolution which I have just read in the second paragraph alludes to the fact of the loss to the Society of some of its supporters. I hope that we may be able to gain fresh supporters to fill up the gaps in the ranks; and I hope that all of us, and these, if they are here who are not supporters of the Society, that they shall become supporters; and that we may use the influence we may have with our friends to get them to take part in this glorious work too. Further on, in the third paragraph of the resolution which I have the honour of moving, very rightly, I think, returns our thanks to our President for being here to-day. I am sure we shall all the more heartily accord those thanks when we know that Sir John Kennaway has been suffering from a bad cold, and

has come here at some inconvenience to himself to shew his very great interest in this Society. I have now great pleasure in moving the resolution which I have read.

The PRESIDENT: I now call upon our old friend, the Venerable Archdeacon Taylor, to second the resolution.

The Venerable W. F. TAYLOR, D.D., Archdeacon of Liverpool, and Vicar of St. Andrew's, Liverpool, said: Sir John Kennaway, my lords, ladies and gentlemen, the last speaker has certainly this disadvantage in rising to speak at the end of a meeting of considerable length, namely, that those who have to listen to him are very anxious to get away, but I assure you I will do my best not to unduly prolong my observations. I cannot well do otherwise, for I have arranged to leave London for Liverpool by the 2.10 train. There is a very considerable distance intervening between the Strand and Euston Square, and, in order to be in good time, I shall be obliged, whatever my disposition may be, to consult my own interest as well as your convenience. It gives me very great pleasure to say a few words on this occasion in seconding the resolution which has been proposed by the previous speaker. The text is a very comprehensive one, and a very tempting one, but we have had a great deal already which renders it unnecessary for me to say much. In the first place, it contains an expression of thankfulness to Almighty God for His great blessing vouchsafed on the labours of the Society during the past year. We have heard that already spoken to by those who have preceded, when they gave us accounts of the marvellous way in which God has blessed the work in various parts of the world, and especially in and about the Holy City of Jerusalem. The second part contains a note of sadness, expressing our regret at the loss of those whose names have been read out. The third part speaks of thanks to the worthy chairman, who so efficiently fills the chair this morning; and also to the Rev. Mr. Stuart for his sermon preached before the Society last evening, with the request that he will allow it to be printed with the Report; and in the fourth place, that the gentlemen, whose names will be read in due course, be added to the Committee to carry on the work for the ensuing year. With respect to those whose names have been read out, and whose loss we deplore, allow me to say that some of them were my own personal friends—one my immediate predecessor in the Archdeaconry of Liverpool, the Venerable Archdeacon Clarke, who loved the Society which we represent on this occasion. But whilst we thus deplore their loss, we have cause for thankfulness also with respect to them. Their loss is merely relative to ourselves; they have been removed, it is said, by death, and yet they are not dead. They still live, for all live unto God. They have ceased their work on earth, and they rest from their labours. The poor mortal tenement sleeps in the grave, in the cemetery sleeping-place, but their immortal spirits are in joy and felicity in presence of the Lord. Therefore we offer up no prayer for them; we offer up our praise and thanks to Almighty God, that through His grace and mercy they have been able to finish their work on earth and now enjoy blessedness and happiness in the Divine Presence above. Their work is ended, but the work goes on. The Great Workman, the Builder and Maker of the great spiritual temple, is still carrying on the work; and when one visits that grand old monument of national greatness, I may say, Westminster Abbey, and gazes upon the mural tablet to the memory of the Wesleys, you will see the words, "God buries His workmen, but carries on His work." The

workmen have been removed whose names are here before us, but the work still goes on. God can raise up others to carry on the work which they have ceased to perform, for the Builder and Maker of the spiritual temple is God. And there is an appeal there in the third place, to others to come forward and carry on that work. And what is that work, in more especial reference to this Society, that brings us together to-day? It is to promote a knowledge of Christianity among the Jews. I have often, Sir John, been pleased in reading that title—I think it is such an appropriate one—not directly stating the object as the conversion of the Jews—though it results in that—but simply stating that our object is to promote the knowledge of Christianity amongst the Jews. And where do we find the authentic record of that Christianity which we are so anxious to promote amongst our Jewish brethren? We find it in the New Testament, and in the New Testament alone. The New Testament is the only authentic record of what true Christianity is. And when we examine that New Testament, we find it consists of a number of small tracts and books bound together, linked by a marvellous unity from the beginning to the end. They contain a four-fold portraiture of one character, the unique character of our Lord and Saviour Jesus Christ. They contain a number of letters by His Apostles, about eight authors, or rather eight writers, for the Author is one, and that Author is God. The inspired writers were about eight, and these eight present us with their knowledge of Christianity. Some person said, "Go back to the Primitive Church." I have read a great deal about the Primitive Church; I have read over and over some of the ancient histories of the Christian Church. I have read all Eusebius several times. I have read Sozomen, Sozomen, the historian, not the philosopher, Theodoret and Evagrius. These carry down the history of the Primitive Church to the fifth century, and I know very well what the condition the Primitive Church was in in the third and fourth centuries. Men tell us to go back to the Primitive Church, to the undivided Church, when the Church was all one, and they state that the period when the Church was all one was in the time of the fourth Century, when it was largely Arian as related by all Church Historians. Nothing of the sort. We must go back to the New Testament, and the New Testament alone. There we find the authentic record in the Holy Scripture. There we read what Christianity is, and therefore we want to put that New Testament into the hands of our Jewish brethren. They may read in the words of the New Testament, the New Testament written by men of their own race, they may read what Christianity is. They will find it is full of one character, one grand, faithful narrative of His life, His teaching, His history, all, in one word, summed up in the name of Jesus. You open the first page of that sacred volume and the very first line runs thus "The book of the generation of Jesus Christ. . . . Now the birth of Jesus Christ was on this wise"; and when you open the last page, and reach the last verse, the last line of the verse is this: "Surely I come quickly. Even so, come, Lord Jesus." From the first page to the last page, from the first line to the last line, the name is Jesus, and upon every page that intervenes between the first and the last you will find that blessed great name stamped in a remarkable manner, so that the whole book from beginning to end is a record of the grand founder of Christianity. Around Him Christianity centres, on Him Christianity is built. The inspired record of His own teaching His own blessed Word, this book is the book which is put into the hands of our Jewish brethren in order to promote in their minds a knowledge of what true Christianity is. It is not for what this individual Church may represent it to be, or that individual

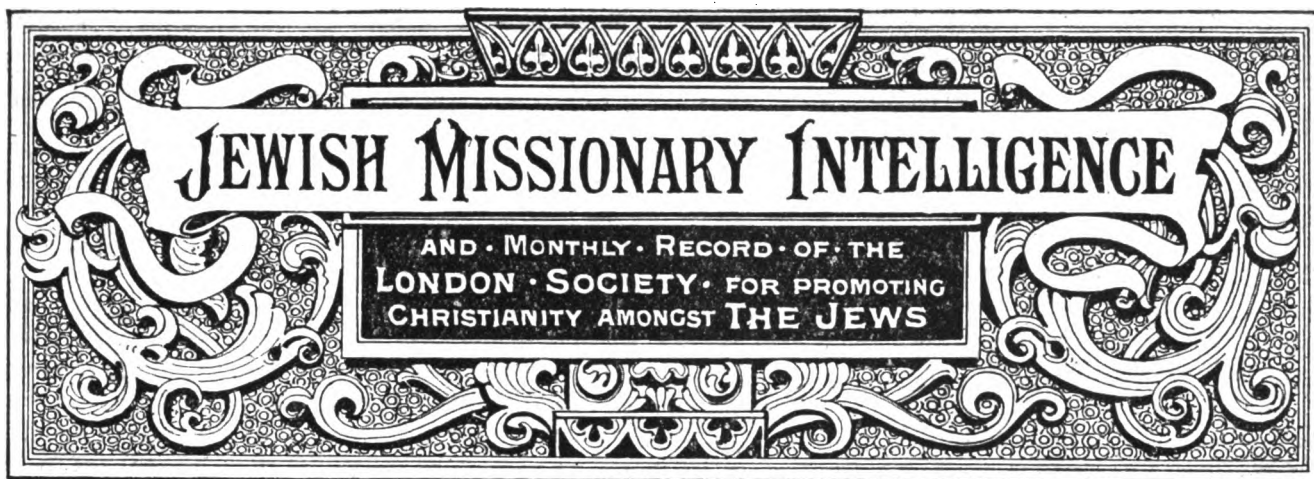
teacher, whether Arian or Athanasian may say, but what does St. Paul, St. Peter, St. John say? What does Christ, our blessed Lord Himself, say out of His own sacred mouth? Thus our Jewish brethren get the knowledge of what true Christianity is. I do not wonder at the remarkable testimony borne to Christ by John Stuart Mill, when some years ago he wrote on this subject. He says:—"About the life and sayings of Jesus there is a stamp of personal originality combined with profundity of insight, which must place the Prophet of Nazareth amongst the very first rank of the men of the most sublime genius of our race"; and, in addition, he adds, "the greatest moral reformer and martyr to that mission which ever existed on earth." Furthermore he goes on, Agnostic as he was, to say, that, to the rational sceptic, it must ever remain a possibility that the Lord Jesus actually was what He professed to be a man charged with a Divine Mission to mankind. He was more than that, but that is how John Stuart Mill represents Him. But there is his testimony to the marvellous portraiture of our Lord contained within the New Testament. And even a living historian, Mr. Lecky, states, in reference to the New Testament and the work of Christ, that, in the records of three short years of life more has been done by these records for the advancement of morality and civilisation and of the human race than by all the writings and all the teachings of all the Grecian philosophers and moralists that ever lived. This is powerful testimony. Brethren, we as the Jewish Society, are anxious to promote a knowledge of Christianity based upon the inspired Word of God, the New Testament, and the character there given of our Lord and Saviour Jesus Christ. "Other things may perish, but the Word of the Lord endureth for ever." Now let us note how our blessed Lord Himself dealt with the Jewish question, and how the Apostles dealt with their Jewish brethren when they were preaching the Gospel. Our Lord Himself refers to the prophecies. Remember His remarkable words as given in the last chapter of the Gospel of St. Luke, "that all things must be fulfilled which were written in the law and in the prophets concerning Him, that it behoved Christ to suffer, and enter into His glory." Oh! what a marvellous sermon was that from the lips of our blessed Lord Himself, when He Himself was the subject of that sermon, and the preacher of that sermon concerning Himself. And when He gave His last commands He said that repentance and remission of sin be preached among all nations—amongst all nations—beginning at Jerusalem. Yes, we must begin there, though we do not terminate there; the entrance of every truth must ever centre around the work of God amongst His ancient people. And so it was with the Apostle Paul. Wherever he went he entered into the synagogue, and there, on successive Sabbath days, expounded how Christ, the Divine Christ, must needs suffer, and rise again, and that the Jesus whom he had opposed was Christ. The fact is that the prophecies of the Old Testament can only be solved in the solution presented to them in the life and history of our Lord and Saviour Jesus Christ. If you examine the prophecies in the Old Testament about the Messiah, you will find them summed up under two categories—first, those connected with the sufferings of Christ, and, second, the glories which are to follow. In the New Testament this is again and again brought out by the Apostles, the sufferings of Christ, and the glories that should follow. One prophet predicted His coming to suffer, that He was to suffer for others, and yet that He would be called the triumphant one. Another said He would live for ever. How can you reconcile these together? The history of our Lord Jesus is a solution of that question. There we have the suffering Saviour; there we have One who, by His death, overcame death, and who now lives and reigns for ever. Place, therefore, side by

side, before our Jewish brethren, this twofold Scripture, and ask how these two can be fulfilled in one Person. The answer can only be in our Lord Jesus Christ. When they see the absolute fulfilment of this, as recorded in the pages of the New Testament, we thus promote a knowledge of Christianity among the Jews. But time would fail me to enlarge. Let me say how thankful I am to be here to say these few words, and how I go back in memory a few years ago when I met my brother, Mr. Kelk, in the sacred city of Jerusalem, had the pleasure of preaching on Mount Zion there, to an assembly of both Jews and Gentiles—English and American, and how one's thoughts went round that sacred city, across the valley of Kedron, up Mount Olivet, then away down to Galilee; and the beautiful words of Dr. Robert McCheyne came back to me: "How pleasant to me, thou deep blue wave, O Sea of Galilee &c." Sir John, the remembrance of that blessed short, too short a time that I spent in Galilee, can never pass from my life. Now I heartily endorse the recommendation of previous speakers that those who are here should subscribe. But it is not enough to give small donations or contributions to the collection. Have your names on the record of regular subscribers and supporters of the Society. Let everyone aim at giving even a very small amount, so that the Society may have a regular stated income on which it may rely, to carry on the work of promoting Christianity among the Jews. On one occasion I was in Denmark, travelling by train to Copenhagen. In the compartment along with me was a Jewish gentleman, and after some time we got talking together. I had my little book in my hand, and he said, "You seem a diligent student, sir." I said, "Yes, I am; I am reading one of the books for which I am indebted to your race." I said it was the New Testament and the Book of Psalms, and that he would not agree with the former but certainly with the latter. I said all I hold dear on earth, all that is happy in life to me, and a happy life I have had, all the blessings I have enjoyed here, and all the blessed hope I have for eternity, come to me from those sacred words furnished to me by men of your race. Here are the words of David, your inspired Psalmist; here are the words of Matthew, Mark, Luke, John, Paul, and Peter, men of the blood of your race; and here are the words of Jesus, the great Hebrew King, and the King of the Gentiles. The gentleman was struck with my enthusiasm, and a friendship was struck up between us. He asked where I was going to stay in Copenhagen. I said I was a mere traveller, but that it was my intention to visit the Chief Rabbi. He then asked me to come out and spend the afternoon with him, his wife and children, and then we would visit the Rabbi together. A happier day I never had than with my friend, the Jewish banker, his wife and daughters ministering to my comfort. Then we visited the Rabbi, the venerable patriarch, surrounded by his own family, and a pleasant day we had. What I said to him I say again, that I hold God's blessed Word as inspired of God, from the first word of Genesis to the last word of Revelations. All that has filled me with blessed hopes of eternal glory come from that sacred book, and I am indebted for it, under God, to the brethren for whom I plead to-day, the honoured brethren of the Hebrew race.

The Doxology having been sung, the meeting was closed by the pronouncing of the Benediction by Bishop Hellmuth.

There are 280,000 Jews in Morocco. There is less than one missionary for every 50,000!

The population of Jaffa, which, ten years ago, was 15,000, is no less than 42,000 to-day.



JULY, 1896.

BY THE WAY.

WE earnestly desire to draw our readers' attention to the Appeal which we are now making for Funds wherewith to complete the Jerusalem Mission Hospital. The Building Fund is exhausted; and a considerable further sum is required. A plan of the Institution and particulars are given on page 113 and on the accompanying leaflet. We do not doubt that the necessary amount will be forthcoming from the generous friends of Medical Missions, when they realise the situation. * *

The Rev. S. T. Bachert, late of Hamburg, arrived in London on June 13, and has taken charge of the Society's Hostel for Students who may be attending St. John's College of Divinity, Highbury. * *

The Quarterly Prayer Meeting will be held in the Society's House on Tuesday, July 14, at 3 p.m., when an address will be given by the Rev. H. A. Raynes, M.A., Vicar of Christ Church, Warley. Tea and coffee at 4 p.m. All friends are very cordially invited. * *

The participation of eminent Christians in the ceremony of the laying of a foundation stone of a Jewish synagogue at Cardiff is a pleasing proof of the fact that Christianity and Judaism have much in common—such as the Old Testament Scriptures, and the hope of a Messiah. We have One God and Father of all, although not what we Christians believe to be essential, "One Lord, one faith, one baptism." * *

The imposing spectacles witnessed at the Coronation of Nicholas II. as Czar of Russia, have awakened

speculation in the Jewish world as to the future policy of this potentate towards the millions of Jewish subjects in his vast dominions. The general acts of clemency and amnesty which he has graciously permitted justify the hope that measures of amelioration will be adopted towards God's ancient people. * *

Anti-Semitism has, as was feared, gained the upper hand in Austria. The Government have yielded to the views of which Dr. Lueger is the prime exponent. It was the almost certainty of this issue that led Dr. Herzl to issue his now famous scheme for the establishment of a Jewish State, to which we referred at length last month. * *

Jewish assumption verily knows no bounds. The *Jewish Chronicle* waxes eloquent about the "religious mission" of the Jews, and deprecates any recognition of national unity at the expense of that mission. This in reference to recent schemes for a restored Jewish nationality. What is this mission? The *Chronicle* believes it is summed up in this sentence:—"Thy name shall no more be called Jacob, but Israel; for as a prince thou hast power with God and with men and hast prevailed." We, however, believe that Jews have signally failed in this respect, and have no claim to the new name, which is the prerogative of Christians, the true Israel of God. The children of the promise are now counted for the seed. * *

We regret that want of space compels us to hold over a portion of the Address by the Dean of Norwich until next time. Meanwhile, the whole Address can be had in leaflet form.

THE REV. RALPH W. HARDEN.

AFTER the proceedings of a largely attended Committee of the Irish Auxiliary of the London Society for Promoting Christianity amongst the Jews, held on Tuesday, 2nd June, 1896, a presentation was made to the Rev. R. W. Harden, as a token of the Committee's appreciation of his valued services while acting as Clerical Secretary to the Auxiliary.

The Rev. Canon Neligan, D.D., Hon. Secretary, before reading the address, referred to the way in which the Society had prospered in Ireland under the fostering care and guardianship of Mr. Harden.

In order to show that Mr. Harden's services were as much appreciated in England as in this country, he quoted an extract from a recent speech of Sir John Kennaway, in Exeter Hall, wherein the President said that "the Society had sustained a great loss in Mr. Harden, who had done an immense deal to advocate the cause."

Canon Neligan then, on behalf of the Committee, presented Mr. Harden with an M.A. hood and the fees for taking out that degree in Trinity College, Dublin, a solid leather suit case and an album containing the photographs of the Members of the Committee.

Mr. Harden replied in the following happy terms:—

"My dear friend,—Accept my sincere thanks for the brotherly words of your Address, and the too kind gift which accompanies it. Believe me, I needed neither to assure me of your esteem and regard; of both I have had ample proof in our twenty years' companionship for the best and holiest of aims. Still less will either be required to keep alive a delightful memory of time gone by, fraught with forbearance and affection, or fertile in acts of daily recurring kindness, while we wrought together on behalf of the Israel of God. To the same kindness I owe it that your Address does not come as a valediction, but that I am still permitted the happy prospect of continued fellowship with you in the foremost duty of the Church. Again, I beg to tender you my warmest thanks, and to subscribe myself yours, most gratefully and fraternally.

"RALPH W. HARDEN."

The Address, which was beautifully illuminated, was the workmanship of Mr. James McConnell, Lower Sackville Street, Dublin.

Bronia Huberman, the marvellous child violinist, is the son of Jewish parents.

THE BEARING OF HEBREW SACRIFICIAL WORSHIP ON SOME VIEWS OF THE ATONEMENT.*

JUST one word by way of apologetic explanation. Since I came to the position which I now occupy I have heard more sermons than in all my previous experience; and I am possessed of a great and overmastering conviction that some of the cardinal doctrines of the Gospel are being omitted from our homiletics. Believing this, I ask you to bear with me while I venture to treat of that which appears to me to be of the very *initia*, the very essentials, of the Word of God.

The Lord Jesus Christ is the light of all Scripture. The Word of God Incarnate is the theme, aim, and end of the Word of God written. What we believe Him to be in Revelation, we know Him to be in human history. He dominates the ages. Compared with Him as a personality, every leader of thought, of action, of enterprise, is transient in influence, restricted in operative results, marred by imperfections, by disorder, and often by crime, and impotent in the order of morals. Nearly one hundred years ago, La Reveilliere Lepeaux, one of the five directors who then constituted the government of France, appealed to Talleyrand as to the forms of worship which might be necessary and helpful to Theophilanthropism. Talleyrand replied: "I have but a single observation to make: Jesus Christ, to found His religion, suffered Himself to be crucified, and He rose again. You should try to do as much." The splendid irony of this sentence is likely to escape us, in our sorrow at the imperfect account Talleyrand gives of the mission of our Lord. He did not die to found His religion. He died "the Just for the unjust, to bring us to God," and He lived and died to establish the Kingdom of Heaven upon earth, until He come whose right it is. But Talleyrand's memorable words reveal the greatness and the grandeur of our Lord's work. In our own day, one of the greatest and clearest of thinkers, the late Professor Tindal, speaks of our Saviour, as "the incomparable Christ." His enemies themselves, being judges, ponder the story of the Nazarene with wonder. They take it in their hands as if impelled by some subtle spiritual force, which they find to be irresistible. They lay it down in silence; and as they read the ethics of parable, of

* An address delivered at the Annual Breakfast, held in Exeter Hall, on May 8, 1896, by the Very Rev. the Dean of Norwich, Dr. Lefroy.

discourse, of controversial reply, they veer from point to point, saying now, "How knoweth this man letters, never having learned?" and saying again, "Never man spake like this man."

When we observe with critical closeness the accepted records of our Lord's life, we are impressed with the fact, unique, indisputable, and essential, that from His birth to His death, He is ever associated with a moral condition which, while surrounding Him as closely as the atmosphere does the body, is, nevertheless, as far from Him as the poles are apart. The sinless Saviour is associated with sin. An angel announced His name as Jesus, because "He shall save His people from their sins." After His official entrance upon His ministry, John the Baptist saw Jesus coming unto him, and saith, "Behold the Lamb of God Which taketh away the sin of the world," an exclamation and a confession which the Baptist reiterated the following day with increased emphasis and with intensified responsibility, because of the presence of two disciples, who were, moreover, so impressed by the exclamation that they left their Baptist master, and henceforth followed Jesus. Our Lord Himself declared He came to give His life a ransom instead of many; and in the Gospel by St. John—designated by Ebrard the Gospel of Discourse—the Saviour again and again connects everlasting life with accepting Him, and condemnation with rejecting Him, and death in sin, as an environment from which there is no escape as the condition of those who believe not. At the Last Supper, and when within a few hours of His Crucifixion, He used language which the lapse of centuries has neither narrowed nor chilled. It declared the warmth of His love in self-sacrifice, and its object in the remission of sins. After His resurrection, on the evening of the first Easter Day, He gave His commission to the ten: "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name amongst all nations, beginning at Jerusalem." Thus it appears that whether we examine the first resurrection announcements of Christ, or His words at one of the fundamental institutes of His religion, or His admonitory appeals to His hearers, or His statement as to His mission, together with the dual proclamation of the Baptist and the prediction of the angel, the same fact is presented to us, the sinless Christ is invariably associated with sin. In all the Epistles, not only is this fact conserved: there is an amazing advance upon it. To cite the passages in these early and inspired documents, which bear upon the mysterious relationship between Christ and

sin, would be to occupy more than the whole of the time which is generously allowed me this morning. Suffice it to say there are twelve passages in the Epistles which speak of Christ as dying for sinners. There are seven which speak of Him as dying for sin. There are three which describe Him as bearing our sins. There are two which say He was "made sin" and "made a curse for us." Twelve passages ascribe to the death of Christ the removal and remission of sins, together with deliverance from their penal consequences. He is said to be the cause of our justification in three; of our redemption in nine; of our reconciliation to God in five; as a propitiation four; as a priest, six; as a representative, four; while the Scriptures which represent the sufferings of Christ as sacrificial appear in the Epistles to the Romans, the Ephesians, the Hebrews, and the Apocalypse. Nor may we ignore the fact that this doctrine—so frequently asserted in Holy Scripture—is used by the inspired writers to quicken faith, to elevate hope, to stimulate activity, generosity, and self-denial as well as to create the highest conceivable experience of joy, *viz.*, joy in God Himself.

Thus far, then, it would appear to be correct to say the life of our Lord, and the work of His Church, so far as they appear in the Pentecostal epistles of the New Testament, connect our Saviour with the moral world. He therein appears as somehow associated with sin; and by His death so influencing it, so dealing with it, that access to God, which it impedes, became possible; union with God, which it hinders, became actual; fellowship between men, which it opposes, became a new experience in human society, and these conditions, each of them in the moral world, becomes possible for men, independent of race, religion, custom, clime, prejudice—for the work of Christ is potentially as universal as the sin to which it is addressed. In all this, our Lord stands separated from every one, who, possessed of an inspiration, sought to aid, to enlighten, to elevate his fellows. One man addresses his best energies to abolish slavery; another to mitigate the humbling pressure of poverty; another to the dispersion of the fogs of ignorance, superstition, prejudice; another to the alleviation of disease and to the advancement of the public health. These are beneficent enterprises, but they are partial, transient, and mainly material. Christ encompasses the infinities. He walks amid the immensities of the spiritual, the permanent, the universal, the eternal. These are factors in a conception which never dawned upon the loftiest intellectual day. They were as natural to Christ as His sinlessness.

At this point, two ideas present themselves. The first of these starts up in our consciousness, and makes aggressive inquiry. If Christ is thus associated with sin, and thus related to the moral order, in its vastness and duration, how comes it that these large views were possessed by one who came of the narrowest race of men? A merely tribal environment is not conducive to universality of range; and the Jews were, as a people, dwarfed and restricted. Amplitude was not a welcome word in their vocabulary. They were associated in a thousand phrases with "their own land." They possessed their own civil and ceremonial laws, which, as all know, were provisional. Their holy rites and sacrifices were restricted to a particular city, temple, and service. They required an order and a succession of hieratical and Aaronic officers. To expect world-wide conceptions from such a people is as unreasonable as to expect Kepler's laws to be developed by blind men, or a burst of hallelujahs in an oratorio from men who were stone deaf. But this suggests the need of the supernatural. That need was supplied in light which shimmered in the pages of the prophets, and which burst in its spiritual splendour from the face of Christ in the Ascension. Meanwhile we held fast to what philosophy and physics have preached to religion. No river can rise above its source. No man can outstretch himself. Nor can you extract from any object that which is not in it. If Christ were but man, His conceptions would never have been His experience or His doctrine. Since Christ is God, His conceptions are those that became Him.

The next idea that presents itself for analysis is connected with the sacred language of this tribal people to whom Christ belonged, and of whom salvation came. The sacrificial terminology of the Hebrews has made its mark, deep and clear, on the later Scriptures, sometimes in the utterances of Christ, sometimes in exhortations, in arguments and in letters of the holy apostles. It is a commonplace to state that the typology of Judaism is as helpful to spiritually-minded Christians as the anti-typical facts which correspond to Christianity, for it brings to the acquiescence of faith the stimulation of wonder, of prescience, of one-ness. Moreover, this sacrificial language is related to what we have seen is the dominating characteristic of Christ. Like Him, it is mainly associated with sin, yet rather in a remedial and a removing sense. The Epistles are replete with such terms. They first appear in their Hebrew dress in the Pentateuch. The Epistle to the Hebrews, may be regarded as their evangelical

exposition. It seems to follow from this that if we would understand accurately the significance of an action or a term in the New Testament, we should view it from the standpoint occupied by the Jewish writers in the Old. Thus the Pentateuch would be a key to say the Hebrews, even as the Hebrews enlarged by enlightening the text of the Pentateuch. This is only another way of saying the sacrificial truth of the New was prepared for by the sacrificial worship of the Old; or, if we listen to St. Augustine (Quæst. in Ex. lxxiii.); "*In vetere Testamento novum latet, et in novo vetus patet.*" And there are—for my purpose to-day—two fundamental realities, marking the sacrificial ritual of the Old Testament, which indicate two fundamental doctrines, marking the sacrifice of Christ, in the New Testament. They have to do with all I have hitherto asserted. They are, in my opinion, of such transcendent magnitude as to redeem my introduction and accentuation of them from the charge of surplusage. These are, first, the position which the object sacrificed occupied with regard to the worshipper; and, secondly, the effects, limited, but prospective of the sacrifice thus offered.

1. The position which the object sacrificed occupied with regard to him who offered it may be gathered from a series of rigid and suggestive regulations which possess all the authority that belongs to God. These have to do with the nature and condition of the sacrifice. It was to be offered willingly, but when selected from herd or flock, as the best of its kind, being vigorous in life and without blemish, it was brought to the door of the Tabernacle, and thenceforward the completion of the ceremonial was the work of the priest. Before the sacerdotal office was exercised, there was one rite common to all the bleeding sacrifices. God required of the worshipper that "he shall put his hand upon the head of his offering." True, an exception appears to have been made when pigeons were presented, but this exception had no spiritual significance. It was allowed because of the physical structure of the bird. But manual imposition was required of the offerer in the burnt-offering, peace, sin-offering, whether presented for a priest, a congregation, a ruler, or any one of the common people; and although the direction does not appear in the ritual of the trespass offering, there is hardly any doubt as to its having been observed. On the great Day of Atonement, God required of Aaron "he shall lay both his hands upon the head of the live goat."

(To be continued.)

THE NEW MISSION HOSPITAL, JERUSALEM.

THIS Institution is now rapidly approaching completion, and we confidently hope that in a few months its beneficent influences may be felt far and wide, to the furtherance of the promotion of Christianity amongst the Jews in the Holy Land, for this is the sole reason why the Society has for so many years strenuously laboured to support and to develop a Medical Mission Department.

The Society is a *Missionary Society* and not merely a philanthropical Society, and certainly not a medical Society.

The Jerusalem Medical Mission was established as far back as the year 1824. Sixteen years later the present Hospital was hired, in which there were for a time 12 beds; four years later another 12 were added; and the number is now 26. But after 45 years it has been found necessary to erect a Hospital capable of holding 40 beds, in order to meet the growing exigencies of the work.

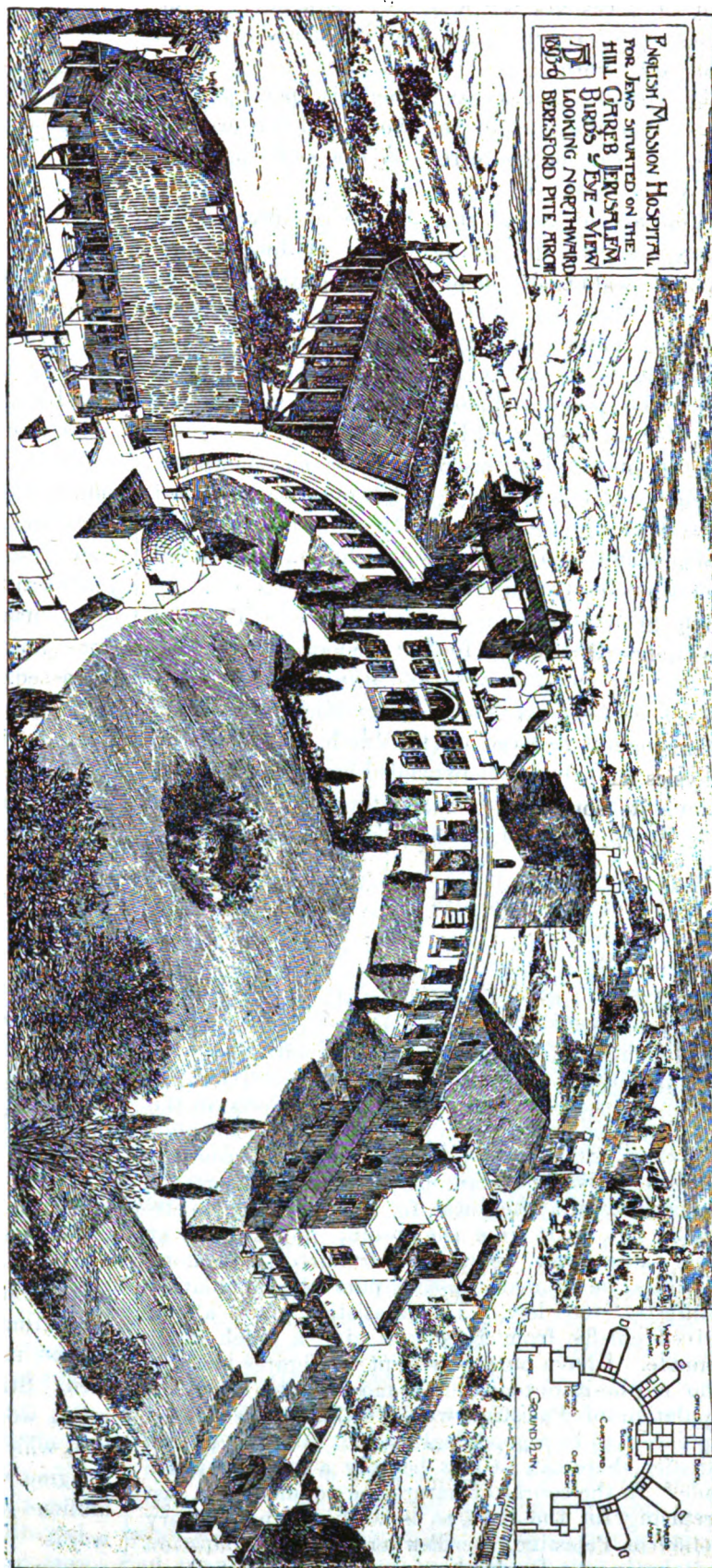
This may be practically divided into three departments: I. OUT-PATIENTS; II. IN-PATIENTS; III. HOUSE VISITATION.

I. OUT-PATIENTS. This is the most extensive branch of the work. The number attending the Hospital last year was 12,235, not including the "dressings," which reached the large number of 11,880; making in all over 23,000.

To meet the spiritual wants of the people who attend, there is an address in Arabic and Spanish, on Mondays and Wednesdays, and a special service on Saturdays, when the Gospel is faithfully preached.

II. IN-PATIENTS. There were 897 admissions into the Hospital during 1895. Many sick Jews had to be refused for lack of beds. Patients were from Cairo, Alexandria, Damascus, as well as from the Holy Land.

Every facility is offered for reading the Old and New Testament, Prayer Book and "Old Paths." The patients are visited throughout the year by the Society's Missionaries, who find this their best opportunity for bringing the truths of Chris-



tianity before the Jews of this city. Slowly, but surely, are the old rooted prejudices against Christianity being removed by the kindness, love and sympathy shewn.

III. HOUSE VISITATION, which is, perhaps, the most important part of the work and the greatest boon that can be conferred on the suffering poor. Dr. Wheeler says:—

"Few are aware of the amount of suffering and misery amongst the poorer classes of Jews of this city, on whom the chains of superstition sit so heavily. It is here that Medical Mission work tells with great power. The good influence which it gives us among those we visit cannot be exaggerated, neither the splendid opportunities which offer themselves for saying a word in season."

The accompanying illustration shews a residence for the Medical Missionary. It is, however, not proposed to erect this house until the Hospital buildings are finished; and also until a sufficient supplementary amount has been received to justify its erection.

Our prime object is to complete the Hospital proper, *i.e.*, the Wards for the In-Patients, the Dispensary for Out-Patients, and the Administration Block, *free of debt*. As already announced, the whole of the amount received up to March 31st last, *viz.*, £9,270 10s. 4d., had been expended by the end of May.

Donations are therefore now greatly needed, and earnestly appealed for (*vide leaflet*).

In 1829 the Jewish population of Palestine was put down by Milman as 10,000; Baedeker in 1874 put the total population as from 14,000 to 18,000, but in his new edition published twenty years later (1894) he puts the population in the chief towns—that is, in the four 'sacred cities' of Jerusalem, Hebron, Tiberias, and Safed, together with Jaffa—as 49,960. To this we must add at least 3,500 for the remaining coast towns, and for scattered Jews in the agricultural colonies and in the villages. This would give us a total of about 55,500 for the country altogether. Dr. Dalman, of Leipsic, in a recent publication, puts the total for all Palestine to be 43,783; but, apart from the absolute impossibility of being exact even about the hundreds, let alone the units, he in many places puts the population manifestly too low. The statistics given above, derived chiefly from Baedeker, give a much fairer estimate. I have purposely kept the figures low, and I do not hesitate to say that most of the European population of Palestine would estimate the Jewish population to be a good deal larger. As there are no statistics, there can at best be only a rough estimate made. In the course of nature the population is fast increasing, for the Jews, as is well known, are very prolific in Palestine, as elsewhere.—*The Population of Palestine*, by Dr. Masterman.

MISSIONARY JOURNEY IN TUNIS.

(Continued from page 86.)



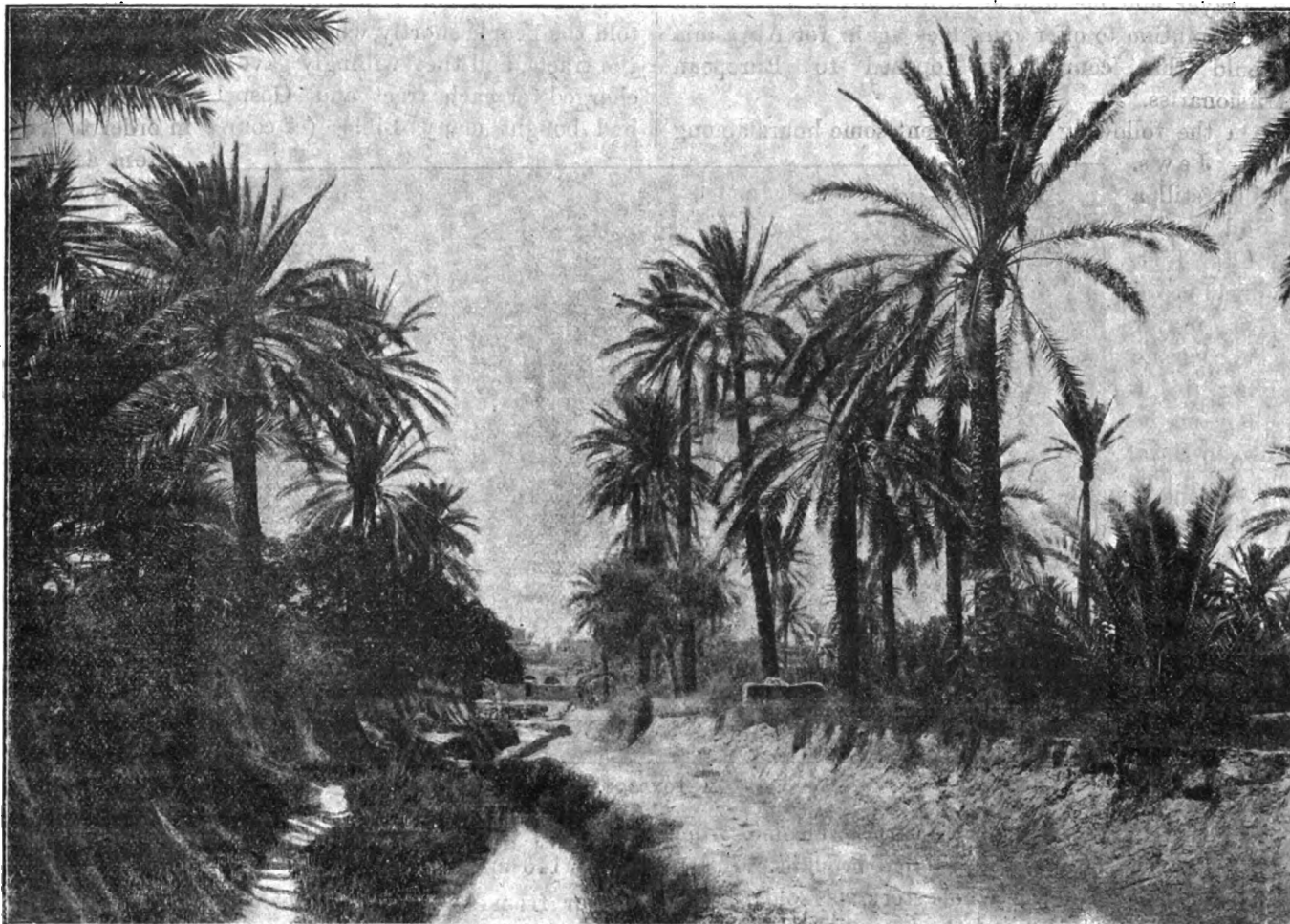
VISIT, which I paid directly after to Menzel (continues the Rev. C. W. F. Flad), another village higher up in the oasis, convinced me that an understanding had already taken place between the heads of the Jewish communities of both places. Many Jews seemed anxious to buy, but said they must wait for their *dian* to decide. The latter seemed to be more intelligent. He wished, however to have a proof that these Bibles were really authorized by the Chief Rabbi at Tunis; and suggested that I might ask for a word by telegram. I agreed, and sent off a telegram addressed to the Chief Rabbi at Tunis. Alas! the bright hopes I had entertained vanished away. I was now avoided by most of the Jews, and when one told me that the few tracts and New Testaments left in the place by Mr. Laub five years ago had all been burnt, I knew that I must keep these entirely back for the present. Our precious time was passing away and we felt not a little depressed.

On coming back I found in a shop a young Jew from Tunis. He had often come to our meetings there, and he received me kindly and entered with all his heart into the religious conversation which I began. So earnest was he that he sent away several natives (Jews and Arabs) telling them that he had no time to attend to them now. This anxiety in one who had often heard the clear Gospel was a happy discovery. In the evening he came to us, and, after a few remarks and questions, began to open his heart. He said that since he had come to Gabes he had missed so much the services and meetings, and was in a state of inward anxiety and uncertainty. This had come about in consequence of what he had heard in Tunis. Often he had the intention of coming and speaking privately to me about his soul and his inward difficulties; twice he had been at my door, but then his courage had failed him. For a long time he had felt sad, and yet he was happier than before, for this change that had come over him had freed him from the craving for pleasures, and he had become more careful in his dealings with his fellow-men. Still, with all this he had no peace, and felt much worried and did not know what that power was which he felt unable to resist. My readers can imagine with what joy we undertook to lead this anxious soul to Christ, and how he drank in our words. We told him that it was Jesus, who was seeking him, and that he would certainly find peace

even in that hour, if he accepted His invitation, "Come unto Me." We knelt down, and after we had prayed he also prayed a few words.

At the close of that day we were quite ashamed at having been dismayed and downhearted; for if it was only to lead this one soul to Christ it had been worth while to have come to Gabes. On the following day the colporteur of the Bible Society arrived with his wife and child from Sfax. They all needed a change of air and I had obtained permission from Mr. Harris for them to stay in his Mission

my grateful congregation at Tunis for the fourth Sunday without ministration. I left the telegram in the hands of the colporteur, sure that he would now succeed with his sales. Is it credible, these two Jews were not content yet? They pretended that this telegram was sent by another rabbi, and unless they received a personal letter from the great rabbi at Tunis recommending our books they could not move further. It pains the heart to see how these blind leaders of the blind are opposed to the spread of the pure unmingled Word of God.



GARDENS IN THE OASIS, NEAR THE VILLAGE OF MANZEL.

House. I was able to initiate the colporteur in the work. As he could stay for some weeks I trusted that in spite of the opposition he would slowly conquer the place for the Hebrew Scriptures printed by the two Societies. On the following day, just as we were on our way to the boat, the postman brought the much-looked-for telegram from the Chief Rabbi at Tunis: "Old Testaments usually sold by the Society are *kaschir*," i.e., authorized. Indeed, this favourable answer almost tempted me to stop another week, but I could not; for this meant leaving

We left Gabes on the French steamer bound for Tunis, but once more interrupted our homeward journey, as we wished to visit the little town of Mahdia, situated on the coast. On our arrival there we were greatly surprised at the news in a letter from my father, that there was a prospect of the Abyssinian Mission being worked again by European Missionaries. We could not help having heart and mind filled with this important matter. For years I had prayed and longed to work in that country, where my life, together with the lives of my parents

and others, had been so miraculously preserved. For Abyssinia's sake I had asked to be admitted into the Society, how could I but feel deeply moved about this news? My dear wife shared my feelings fully, for since her early life her heart has been in our Abyssinian Mission, and especially so since her last meeting with Mr. Argawi two years ago. But Tunis had come in between, and our hearts had grown towards our devoted, affectionate fellow-workers and the people. We were glad that the following day was Sunday. It was a very quiet one; we consecrated it to prayer and meditation, which finally ripened in the resolution to offer ourselves again for Abyssinia should that country be opened to European Missionaries.

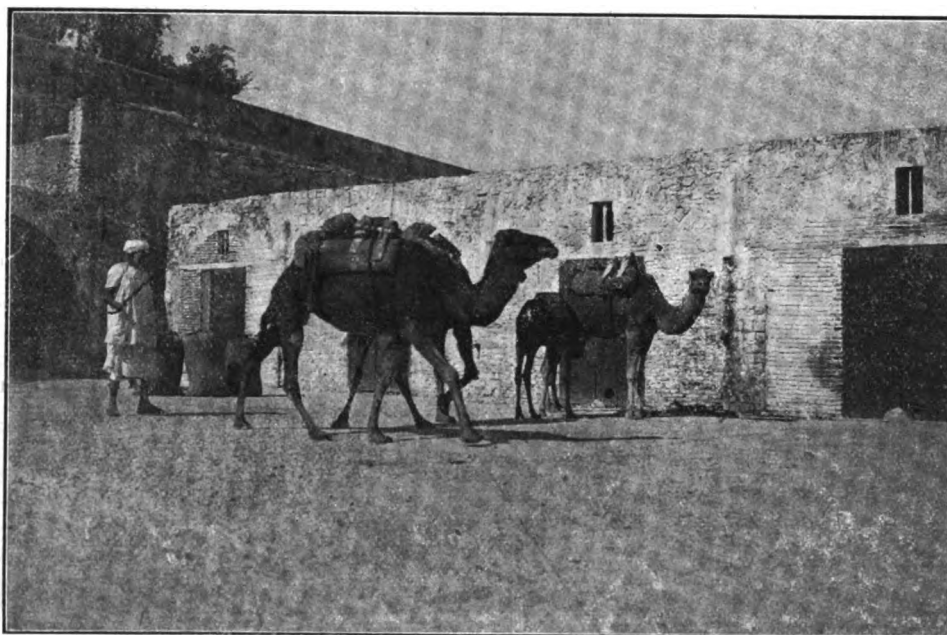
On the following day we spent some hours among the Jews. I had still a good many books left, and as I heard that many Jews were living in a village on the road to Susa, we quickly decided to go there. So we took the tolerably comfortable diligence, in which we reached Moknine in a few hours. The

Jews there gave us a very hearty welcome, when they saw the holy books we had brought. In less than an hour's time the whole stock was sold. These people shewed nothing of the prejudice and dislike of their co-religionists in the south. They even offered us their new, clean, airy synagogue to sleep in. We refused to accept this kind offer as we feared they might become uneasy and vexed when finding out that we were not Jews, as they at first thought. The invitation was rather tempting, for there was no hotel, or restaurant, or anything like it to be found. The only place we could obtain was a dark corner in a fondook, or caravanserai. Unfortunately we had shipped our camp beds at Mahdia, as it would have been too expensive to take all our luggage with us on the diligence. The proprietor brought us some

straw mats, which were spread out on the ground, and as the latter was rather uneven I filled up the holes with the tracts I still had. Two donkeys became quite friendly when we were having our supper, and enjoyed the remnants which we gave them. Horses and camels were trampling about in the wide court-yard. We were rather pleased to spend a night in a place similar to that in which the Saviour of the world was born.

Taking those same tracts, which had done us good service during the night, we went in the morning and stood for two hours in the bazaar of the Jews. I told the people shortly what subject was treated of in the tracts, and they willingly gave the halfpenny we charged for each tract and Gospel. A rabbi, who had bought many Bibles (of course in order to sell

them afterwards to his people), came to the fondook to get a New Testament (in Hebrew) which I had recommended and encouraged him to read. This was indeed a cheering day; it was the last of our Missionary journey. The diligence took us on that



A FONDOK.

same day to Susa and from there to Tunis, altogether about 140 miles' ride.

Our friends there had decorated our house with flowers, and their pleasure and affection made us truly thankful to be home again once more.

Dr. Johnson, of the C. M. S. Medical Mission at Kerak, Moab, says in a letter written home, dated January 23rd: "At Constantinople I was the guest of the Rev. J. B. and Mrs. Crighton-Ginsburg, of the London Jews' Society. I remained with them one week, very much appreciating their help and hospitality whilst conducting the tedious business ordeals required by the Turkish Medical Faculty. The excellent character of the work in the Girls' School attached to the Mission much impressed me. I would take this opportunity of warmly advocating the support of the London Jews' Society at Constantinople."

IN MEMORIAM. Mr. M. A. GOLDMANN.

COLPORTEUR M. A. GOLDMANN, whose death on February 21st was reported in the *Jewish Missionary Intelligence*, p. 66, was a Hebrew Nathanael, and had been for many years a living Epistle, known and read by many of his own kinamen after the flesh.

As a Jewish teacher, Goldmann seems to have been much impressed by the systematic Hebrew Bible readings which the Rev. M. Wolkenberg, when labouring as Missionary at that station, introduced for *intelligent Jews*—chiefly teachers of the young. Goldmann repeatedly, in after years, referred to the series on Isaiah as having aroused and helped him to earnest enquiry.

It was my privilege to introduce him, by baptism, into the Church of Christ, on June 9th, 1872, after having carefully scanned his knowledge of Gospel truth, and his character—as evidenced by his change of life and actions. I had previously received the voluntary testimony of an aged Jewish tradesman in Jassy, whom I one day, together with Mr. Wolkenberg, visited, which was both a help and a source of comfort to me in admitting him into Christian fellowship. The hoary-headed rabbinist emphatically said: "If your Mission had effected nothing more than the change in that man it would indeed have effected much."

As convert, Goldman continued his work of teaching for some 12 months amongst the Jews, and retained the esteem of a goodly number: but at length he found it impossible to continue, without compromising his Christian principles.

In October, 1873, I introduced him into the Mission colportage work, and though a great cripple, he clung to his book-bag and laboured indefatigably in the circulation of God's Word and New Testament literature, ever intent upon directing his Jewish brethren to Christ crucified as the only means to salvation.

His experiences were, as usual with Vineyard-labourers, variable. Thus on one occasion, when he was surrounded by a goodly Jewish throng, in a coffee-house, expounding the Scriptures—and fearlessly witnessing for Christ, a fanatic Jew raised his hand and gave him a violent blow in the face. Instantaneously the humble confessor turned round, faced his outrageous assailant and in gentle accents enquired of him, "Friend! what harm have I done you?" The man was cowed by his unnatural manner, and the Jewish throng were so impressed that they most decidedly rated the fanatic, insisted on his making amends, and he was compelled to apologize. The Christ-like follower was the victor, and, later on, his opponent became an enquiring friend.

Owing to the Anti-Semitic tendencies of the authorities, which tempted them to brand every travelling Hebrew—not provided with official documents, establishing his national legitimacy—with criminal vagrancy, Goldmann became alarmed for his own safety when out on his colportage-itinerancy, for he had presumed on the hospitality of the country, his own uprightness of character, and on his great bodily infirmity, and had neglected his political

responsibilities. He was without police-testimonials, passport, &c. It was necessary to regain lost ground: and consequently the Austro-Hungarian Consulate was appealed to, where a ready willingness to help was met with. His case was reported to the home authorities, search was made in the local records, and his data were found to be correct—he was a true-born subject of the Austrian-Empire: but it was also found that he had never been absolved from military service, and had never put in an appearance before the Conscription Commission. By-and-bye he was officially informed that he was, on account of his remissness condemned to a month's imprisonment in an Austrian jail; and that if he voluntarily returned and surrendered himself at the doors of a certain prison, and underwent the punishment, he would be acknowledged and re-enfranchised.

Nothing daunted, he bowed submissively to the magisterial fiat (Rom. xiii. 1, 2), and regained political rights for himself and family.

When he presented himself to the prison authorities for admission, he was laughed at for his simplicity; but he persisted in his request, and was admitted. They knew not of his secret, nor could they know; but he was intent upon his Master's work: for he was now a Christian, and a Christian worker too; and this was for him a new, though a temporary, sphere of labour.

He was confined in a room with two other prisoners, but they were Jews, and thus work was at once provided for him, which he without delay commenced. He told them of a Saviour—mighty to save: to whom the law and the prophets, through the ages, had pointed in type, shadow, and positive prediction; and then in the fulness of time declared, by historic facts, as Christ Jesus the Lord. They were bigoted rabbinists, and sturdy opponents of the Crucified One: but finding their arguments to be powerless, they proceeded to cruel abuse, insult, &c., so that if it were possible they would have made life a misery to him. The authorities became aware of what was going on, relieved Goldmann of his persecuting companions for others; and even turned his ready

pen to account in their office: and thus he, like Joseph of old, found favour with the keepers of the prison, and was able to carry on his Missionary work without hindrance.

A long time after he unexpectedly received testimony that his efforts had not been in vain. He met in Roumania one of the Jews to whom he had preached Christ within those prison walls: who sorrowfully declared that he well-remembered him and his utterances; for he had never since then known what mental quiet was, and added, "Would that I had never seen you!"

Only ten days before his decease Goldmann wrote me a letter strikingly indicative of his realization of the divine declaration in Isa. xxvi. 3, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." Amongst other expressions therein were the following: "We have a better Physician, One who can save both body and soul; for with Him is nothing impossible." "Our God is unchangeable."

I pray God that ere long Goldmann's mantle may fall on another like-minded Hebrew Christian—to fill up the gap in the Evangelist band, who shall follow Christ as he did.

F. G. ALMHEIM.



THE LATE COLPORTEUR GOLDMANN.

LINCOLN'S INN FIELDS.

THE acquisition of Lincoln's Inn Fields by the London County Council, and their subsequent opening to the public, marked a new era in the history of this most interesting and famous locality, in which the Society's House has the good fortune to be situated; for, according to the editor of the undermentioned book, Lincoln's Inn Fields is the topographical centre of London; London is the centre of the world, hence Lincoln's Inn Fields is "the very centre of all the land of this earth." We must take every advantage of our position and live up to our privileges. The Committee received with much pleasure the small compensation to which the Society was entitled for the loss of its share in the garden, knowing well that an immense boon was being conferred on the thousands of poor inhabitants and their children of Clare Market and its purlieus. We must say that the gardens are being exceedingly well laid out.

A very interesting account* and history of Lincoln's Inn Fields appears very opportunely at this juncture. When we think of the disappearance of many ancient buildings in the neighbourhood to make way for the Law Courts, the demolition of Clare market, and the contemplated new street from Holborn to the Strand, we welcome this successful endeavour to preserve

* *Lincoln's Inn Fields, and the Localities Adjacent. Their Historical and Topographical Associations.* By Charles William Heekethorn. London: Elliot Stock.

a faithful portraiture of the old sites before all the old landmarks have disappeared for ever. The letterpress and engravings are beautiful. There are between seventy and eighty illustrations of well-known places.

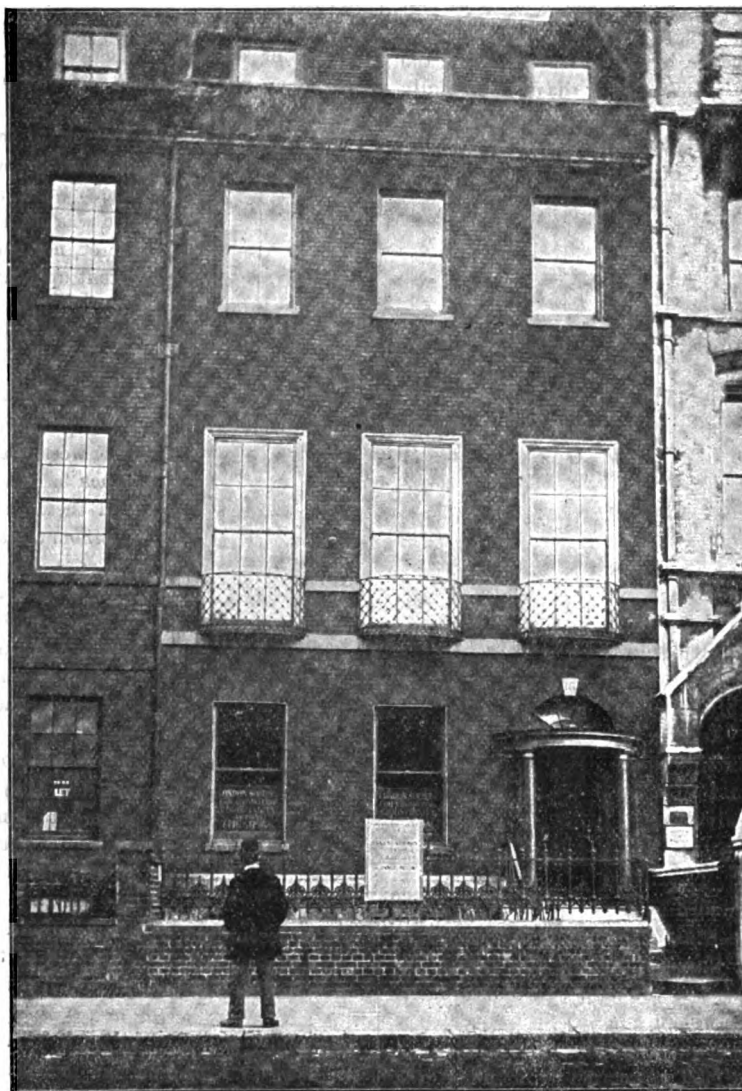
It may interest our readers to know something of the early history of No. 16, Lincoln's Inn Fields. It was built by Lord Eardley. The last occupant before the Society was the eminent surgeon, J. P. Vincent, Esq., father of the Rev. O. P. Vincent, formerly

Rector of St. Mildred's, City. Before them it was occupied by W. Long, Esq., also an eminent surgeon, and before him by a Dr. Arnold, a lawyer of Doctors Commons. Mrs. Vincent, when the house was to be parted with, went into every room and prayed that it might pass into the hands of godly people. The prayer was answered by its being taken by the Society for the promotion of Christianity among the Jews.

A Devotional Meeting of the Committee was held on Wednesday, June 23, 1852, on entering these new premises of the Society. The Hon. and Rev. H. Montagu Villiers, who took the Chair, having stated the object of the meeting, called upon the Rev. Dr. Marsh to open the pro-

ceedings with prayer, after which the Right Rev. the Bishop of Jerusalem (Dr. Gobat) read Isaiah lxii., which he made the subject of some observations.

The Rev. J. H. Stewart then delivered an address, in which he traced some events in the early history of the Society, and the Bishop concluded with prayer and the Benediction.



THE SOCIETY'S HOUSE.

Amongst others present at this meeting were the following well-known friends, all but one of whom have gone to their rest:—Revs. E. Auriol, J. Cohen, J. Charlesworth, J. B. Cartwright, W. Cadman, T. Nolan, W. M. Mungeam, and A. S. Thelwall.

OPERATIVE JEWISH CONVERTS' INSTITUTION.

THE Sixty-fifth Anniversary proved a distinct success. On Thursday, the 14th of May, the Annual Sermon was preached at Ram's Episcopal Chapel, Homerton, by the Rev. J. B. Barraclough, M.A., Vicar of St. Thomas's, Lambeth. The preacher took for his text Psalm iv. 5. and dwelt upon the fivefold character of "the sacrifices of righteousness."

On Friday afternoon a numerous company of friends assembled in the grounds of Palestine House, as the future home near Hackney Downs is to be called, so that historical continuity with the old and loved abode may be preserved. Amongst those present were the Revs. A. C. Adler, J. B. Barraclough, A. Bernsteins, E. S. Bruhl, W. H. Davies, F. J. Denman, W. T. Gidney, Canon Girdlestone, Dr. Gritton, F. J. Hamilton, D.D., G. H. Häudler, F. B. Hartley, A. Hastings Kelk, I. Levinsohn, J. Lotka, N. Nachim, W. W. Pomeroy, P. Thimann, W. Wynne Willson, and Carlton Baynes, Esq., Mr. H. Ehrlich, E. H. Hickox, Esq., Mr. D. J. Neugewirtz, J. Vaughan Hughes, Esq., J. B. Newcomb, Esq., and J. Schofield, Esq.

The proceedings appropriately commenced with singing "The God of Abraham praise," and the Rev. E. S. Bruhl (son of a former Principal), read the first seven verses of 1 Peter ii. There followed a prayer for the Home, offered by the Rev. F. J. Hamilton, D.D., and then the Rev. Canon Girdlestone, M.A., speaking from Isaiah xxviii. 16, gave a practical exhortation to work together with God in that spiritual building of which He had laid the everlasting Foundation Stone.

In the cavity beneath the stone a packet was deposited containing the reports of the Institution for last year and this year, a Tabulated statement by the late Rev. J. H. Bruhl, a pamphlet called "A Sixty-three years Retrospect," and a parchment recording the event of the day.

The honorary architect (A. R. Pite, Esq.), having presented the trowel, the Foundation Stone of the Trades Building was well and truly laid by the Vice President, the Rev. W. Wynne Willson, M.A., who offered prayers for the Trades Building, for Helpers and for the Builders. The Annual Meeting was then held in the house. Letters expressing regret at unavoidable absence were read from the Earl of Roden, the Bishop of London, the Bishop of Exeter, Bishop Hellmuth, and also a telegram from Sir John Kennaway. An abstract of the Report followed, stating that the number of resident inmates during the year had been 26, and that altogether 35 Hebrew Christians had been employed; that J. Schofield, Esq., had joined the Committee; that the trade receipts were about the same as last year, whilst the amount of work done was larger; that portions of Scripture in Judæo-Persic and Tunisian Yiddish were printed and being printed for the British and Foreign Bible Society; that the orders of the London Jews' Society were the mainstay of the trade, whilst other Societies were also helping in increasing measure; that there was a serious falling off in subscriptions and donations, partly accounted for probably by the opening of a Building Fund; that the estimated cost of the new home was £6050, and the Committee felt constrained to appeal for liberal help.

The Vice-President, the Rev. W. WYNNE WILLSON, M.A., expressed his own regret and the regret of the whole meeting that the President was unable, on account of illness, to fulfil his promise to lay the Foundation Stone. He drew tears from the eyes of some by his pathetic references to the old habitation, yet spoke encouragingly of the future, because the same undying principles which had made Palestine Place so famous throughout Christendom, would still find loving exemplification at Palestine House.

The Rev. W. T. GIDNEY, M.A., in moving the adoption of the Report said:—As an official representative of the London Jewish Society, I am pleased to hold forth the hand of friendship to the Operative Jewish Converts' Institution, on this memorable day—this red letter day in its history. On behalf of the Society I most heartily and cordially congratulate you upon having found such a suitable house and site as this for the Institution and hope that Almighty God may give as much blessing and success to the Institution here as He gave to it through the long years it has been domiciled in Palestine Place.

The London Jews' Society may perhaps be called the mother of this Institution, which was founded by Sir George Rose, the Revs. Charles Simeon, W. Marsh, and C. Hawtrey, the father of the Society. Just as a mother rejoices in the success and prosperity of her daughter, so the Society rejoices in the prosperity of this Institution. I have always held, and have always said both privately and publicly, that whilst by our constitution we are precluded from giving temporal relief, we hail with thankfulness such a home as this Institution. All of you know its necessity. You will remember the account given in the 9th chapter of John of the healing of the blind man. Jews are "cast out," and "and cast off" now as then. When our Lord heard that he had been cast out by his brethren, He found him and said unto him, "Dost thou believe on the name of the Son of God?" His reply was, "Lord I believe," and Christ was ready and willing to receive and welcome him. In like manner the Jewish outcasts for Christ's sake are gladly received and welcomed into this home. Poor, despised and wretched they seek shelter here. I know of no work in connexion with the evangelisation of the Jews of a more substantial, solid, and satisfactory character than that carried on at the Institution. The learned Dr. McCaul, whose honoured name will be bound up with that of Palestine Place, as long as the memory of it abides, preaching for the Institution 40 years ago said, "What would Palestine Place be without the Operative Jewish Converts' Institution? The chapel and the college might testify as to the desire to preach to Jews, the schools as to the London Society's zeal in caring even for those of tender age; but the ripe fruits—the testimony of men of mature age, that which is most convincing—would be wanting." Years have rolled on since those words were uttered, and we see how prophetic they were. The Society has found out that it can do without a chapel and a college, but the Society has never found out that it can do without this Institution and it never will. Should it ever happen that the Committee of the Institution should feel themselves bound to close its doors, the Society and its friends would have to come forward and found another Institution similar to it.

With regard to its title, "Operative Jewish Converts' Institution," I like that word "Operative." The good and venerable Charles Simeon, who regarded the Institution with truly parental affection, insisted with much earnestness that the word 'Operative' should have a conspicuous place in its designation. It suggests something practical. It is not a home of rest, and it is not an asylum, but it is a great workshop. We know that it

is not good for any of us to be idle. Work we all must, either with our head or our hands. We have heard this afternoon those good words of Canon Girdlestone, that we must all labour, and never be ashamed or afraid to work with our hands. The Son of God and the Son of Man ever beautified and dignified manual labour, in that He Himself worked at the bench as a carpenter. "Six days shalt thou labour and do all that thou hast to do," is as much a command as, "Remember the Sabbath Day to keep it holy." The inmates have to work hard and to learn to earn their own livelihood. I can testify to the excellency of the workmanship as regards both Printing and Bookbinding. The Printing of our Magazines (the "Jewish Missionary Intelligence" and the "Jewish Missionary Advocate") are always up to date, and up to the mark, and I venture to say the same of all the work done at the "Operative." In the Report for the year 1888 it is stated that the "Operative" was about to add the trade of bookbinding to printing, and that the Society would supply the Institution with as much work as it could do. I am afraid we cannot say the same to-day. Very far from it. The capabilities of the Institution have increased so much that it can accomplish many more orders than the Society can give. The Rev. A. I. McCaul in preaching for the Institution in 1864, said, "A more useful, a more important, a more Scriptural work, can neither be mentioned nor imagined. It is a practical charity for practical men."

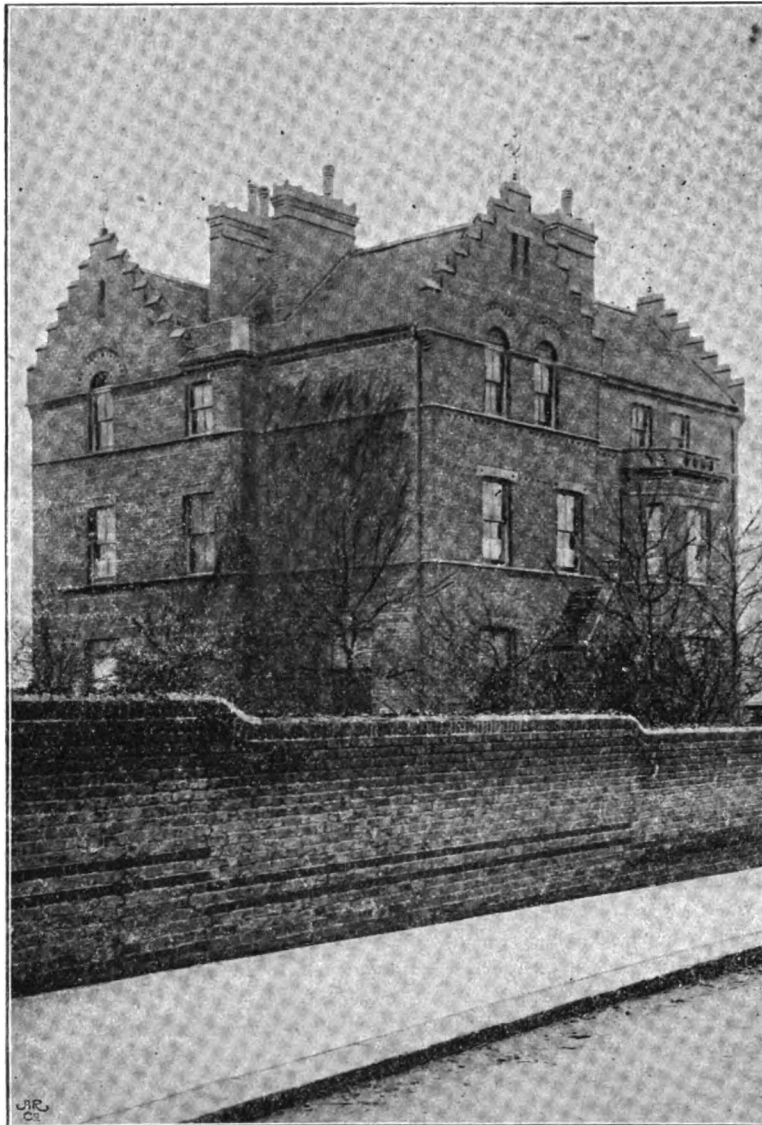
The Institution not only turns out good workmen, but it turns out good converts. Young men are trained in doctrinal and practical Christianity. Their characters have to be tested, formed, and established. When we think of the variety of nationalities there are amongst the inmates, the different languages and dialects spoken by them, their different habits, prejudices, and associations, we shall all recognise that their training is an arduous task, and I am sure that the Committee and the Principal must indeed have many cares and anxieties. Looking back on the work of the Institution for the past few years, we may say that it has never been so ably managed as it is at present.

Further, the Institution not only turns out good workmen, and good converts, it also turns out good Missionaries. Some have been accepted by our own Society, and some by the British Jews' Society. Others also have become ministers of various denominations. Since its foundation in 1831, seventy of the converts have been appointed to labour in various parts of the Mission field; twenty-three have received holy orders in the Church of England; and thirteen have been called to serve the One Master of all as Nonconformist ministers. When we think of such names as Stern and Bruhl, it is evident that your

Institution has rendered invaluable service in the past to the Society. For this and many other reasons I have much pleasure in proposing this resolution.

The Rev. A. C. Adler shewed from his own Missionary experience, the great usefulness of the Institution. Dr. Vaughan Hughes spoke as a customer and highly praised the Institution for courtesy, good workmanship, and cheapness.

The Rev. W. H. Davis, M.A. Curate-in-charge of St. Jude's, Bethnal Green, moved the second resolution pledging the meeting to gratitude to God for past mercies and to prayer and work for future blessings; and he asked the meeting to think twice before passing the resolution, and having passed it, to bear it always in mind. The Rev. Isaac Levinsohn (District Secretary of the British Jews' Society) spoke from his own experience of the great benefits which the Institution confers upon young Jewish converts; and he was followed by the honorary Treasurer, A. R. Pite, Esq. who dwelt upon the financial aspect of the Institution's affairs and ex-



PALESTINE HOUSE.

pressed the hope that the London Jews' Society would give a further grant out of the sum obtained by the sale of Palestine Place, and that friends would come forward to make up the balance, so that the regular income of the Institution might not be reduced. J. B. Newcomb, Esq., Carleton Baynes Esq. and the Rev. J. Lotka supported a resolution expressing sympathy with the President in his illness and giving thanks to the Rev. J. B. Barraclough for preaching the Annual Sermon, to the Rev. Canon Girdlestone for his address, and to the Vice-President for laying the Foundation Stone, and this concluded a meeting which marks a memorable epoch in the history of the Operative Jewish Converts' Institution.



A VISIT TO COLONIES.

(Concluded from page 99.)

"Soon after our arrival other Jews came into the 'hotel,' and amongst them the very man who had given Mr. Weinberg so much trouble on the occasion of his last visit, and by denouncing him to the Administrator, had made it almost impossible for him to deliver his message. On this occasion, however, he was very friendly. After these people had gone away, Mr. Weinberg and I went out into the colony. We were unable to call on the 'Administrator,' as we had intended, seeing that he and many other settlers had gone to Rischon le Zion to attend a *national feast* and ball given there to celebrate the escape of Baron Edmond de Rothschild, of Paris, from the Anarchist attempts upon his life.' We therefore visited the book-keeper, who received us in a very courteous manner, and with whom we had a long and interesting conversation. Though he is evidently acquainted, as are many Jews, with the teaching of the New Testament, yet he resists its spirit, and is opposed to Christianity. On other subjects, however, he is very approachable, and having been one of the earliest settlers at Mulebbis, very willingly gave us some interesting particulars about the settlement. It was first founded about 1880, but proved a failure, as the site chosen was found unhealthy. The incipient colonists therefore left. In 1882, however, at the time of the emigration from Russia, many of the immigrants were fain to settle here, where 155 Jewish families now reside. They live in decent cottages with tiled roofs, and built on either side of four great roads or streets which are overshadowed by long lines of fine trees (chiefly *Pride of India* and *Eucalyptus*), and, being about a quarter of a mile long, form the four sides of a huge square, surrounded by vineyards and plantations, and having gardens and groves of trees in the centre. The colony owns 13,850 dunums of land. Of these 530 dunums are occupied by houses. It is now six years since the colonists found that the soil was better adapted for viticulture than for cereals. The colonists work with their own hands, though they also employ Arab and Jewish day labourers to help them. The former receive payment at the rate of from 5 to 7 piastres per diem, the latter from 8 to 10 piastres.

"On returning to the hotel where we had left Mrs. Hanauer we found that she too had had an interesting conversation with the hostess, an orthodox Jewess, but very neat and intelligent. Some other Jewesses who had come to purchase eggs and poultry had listened with great interest to what my wife had to say. Leaving Mulebbis we returned by the direct road past the Aujeh marshes, amongst which large herds of great black buffaloes were feeding, to the foot of Napoleon's Mount—as the place where Bonaparte's camp was situated nearly a century ago is still called—and thence over the new iron bridge crossing the Wad-El-Musrara, past the German settlement named 'Saronia.' We got home just before dusk.

"Mr. Weinberg and I paid a subsequent visit to Rischon le Zion. We had very good opportunities, speaking at the inn to the day-labourers during their dinner hour, and to others whom we met. We also had a long conversation in a house which we visited. Towards the close of our visit to the colony, a fanatical Jew came up as we were speaking to a group of men in the shade of one of the houses, and tried to make a disturbance by saying hard and bitter words. However, the others did not mind him. We had intended to pay a visit to the Jewish settlement at Wady Hanein the same day, but we were so well employed at Rischon that it became too late for us to do so, and we returned home grateful for the opportunities we had had for sowing the good seed. We had given away every book and tract that we had taken with us in the morning."

BIBLE DISTRIBUTION IN TUNIS.

The Rev. C. F. W. Flad reports that itinerant work in the Regency of Tunis was extended last year, different places in the interior having been visited, such as Kef, and Susa, where the Word of God was preached and distributed. Scriptures were sent to Bizerta, and Tripoli was visited. In the south, in the Djerid—the door of the desert—Touser was reached, not by Mr. Flad's visits, but by means of the parcel post. Some books were sent by Mr. Flad to a Christian friend, who promised to sell them. In order that our readers may understand thoroughly this widespread distribution of books, and the good influence of the *Depôt*, we give the accompanying map, where the towns that have been reached are marked.

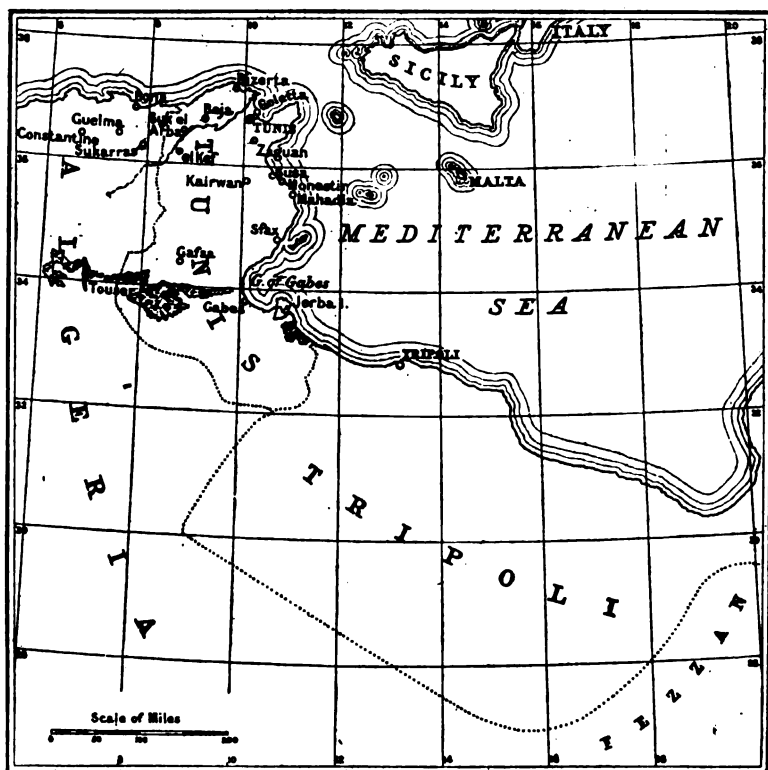
Missionary efforts have not been limited to Tunis but have extended to the whole of Tunisia, Tripoli, and the east of the Province of Constantine.

With regard to the City of Tunis itself, Mr.

Mercadier reports that many Jewish purchasers come to the Dépôt, where he had good opportunities of recommending the study of the Word of God. He gives the following interesting fact:—

"The Schools of the 'Alliance Israelite' have from time to time bought Hebrew Old Testaments for use in their schools. In consequence of an interview with the headmaster of these schools they came to ask my opinion about a French Bible which they thought to introduce. I advised 'Segoud's' version, which is the most modern. They objected that it contained the New Testament, but I told them it would be impossible to find a version without it, and thus they decided to adopt this complete French Bible. In this way the New Testament, together with the Old, will reach many more families.

"In all 6,283 copies of the Holy Scriptures, books and tracts in Hebrew, Arabic, French and Italian, were sold or distributed in 1895. Of these 430 were complete Bibles, 113 Pentateuchs, 142 Psalms, 69 Haphtorahs, 235 New Testaments, 697 Gospels, 4,573 tracts, and 4 Prayer Books. The sum realized was £15 3s. 4½d."



BOOKS RECEIVED.

- The Signs of the Times.* (25 copies.) By the Rev. Canon FAUSSKT, D.D. London: J. Nisbet & Co.
The Land of Gold. By JULIUS M. PRICE. London: Sampson Low & Co.
The Higher Criticism of the Old Testament. By the Rev. A. I. McCaul, M.A. London: Secretary, King's College, W.C. 1s.



Palestine Exploration Fund Quarterly Statement. April, 1896.

London: 24, Hanover Square, W.

THIS is an exceedingly interesting number, containing, amongst other useful information, a further report, with illustrations, of Dr. Bliss' excavations at Jerusalem, and an article on "Bible Coins found in Palestine."

The Official Year-Book of the Church of England. 1896.

London: S. P. C. K.

THIS book grows in size and importance every year, and testifies infinite pains bestowed upon it by its Editor, the Rev. Canon Burnside. Some idea may be gathered from its pages of the position and ministers of the Church, and of the vast influence she wields in our country. We believe that our Church is more deeply rooted in the affections of the people than at any period of her long history; and we are sure that her wide and complex work, at home and abroad, ecclesiastical, evangelistic, and philanthropic, grows more beneficent and efficient every year.

A Manual of Prayers for Missionary Meetings, Conferences and Services. Part i., Parts ii. and iii., Parts i. ii. and iii.

Ramsgate: Sutton and Goodchild.

As these prayers have been compiled by the Rev. J. B. Whiting, M.A., Vicar of St. Luke's, Ramsgate, it goes without saying that they are admirably adapted to their purpose. Mr. Whiting's long experience of and love for Missions is sufficient guarantee for this. The prayers are not too long, and to the point, and will be found of great use. The third part consists of hymns suitable for meetings, on behalf of Jewish or Gentile Missions.

Pentecostal Power, The Quarterly Paper of the Daily Prayer Union and Worcester Tract Society. (April 1896). Worcester: Baylis and Son.

THIS Association owes its origin and success to the indefatigable labours of our good friend, the Rev. Henry Law Harkness, M.A., Rector of St. Swithin's, Worcester, its Secretary and Treasurer, with whom is associated, as Deputation Secretary and Missioner, the Rev. Philip Norton, M.A. The objects of the Daily Union are those with which all must sympathise, namely, to promote prayer for the Holy Spirit, and to make Him better known, loved, honoured and worshipped. As many as 107,920 persons have joined the Union. The Tract Society has circulated 8,553,000 publications relating to the Person and Work of the Holy Ghost.

The present Quarterly number is replete with interest and full of sound spiritual and Scriptural teaching.

The Editor is not necessarily responsible for opinions expressed in signed Articles, in Articles marked "Communicated," or in the Correspondence.



The Committee of the Ladies' Union met at the Society's House on May 19 and on June 23.

Mr. L. Zeckhausen, Assistant Missionary in London, has been appointed to labour in Manchester, under the Rev. M. Wolkenberg.

The Rev. H. Heathcote, Assistant Missionary, late of Jerusalem, has been appointed to work in Spitalfields, under the Rev. J. H. Scott, M.A.

The Rev. J. Leighton, Honorary Secretary of the Manchester and Salford Auxiliary, reports that two young ladies have regularly held classes in the Mission Room, 8, Dutton Street, Cheetham, for some time, and have met with some encouragement.

We sincerely regret to record the death, at the advanced age of eighty-six years, of Miss Jane Cox, a very attached friend to the Society, who had acted as Hon. Secretary of the Derby and Derbyshire Association for many years. She twice declined the offer of election as an Honorary Lady Life Governor of the Society.

The Medical Work at Leeds in connexion with our Mission continues to be successful. From Mr. Spiegel's journal for April we glean that on April 1, the number of patients seen by the doctor was 51; on the 8th, 59; on the 15th, 69; on the 22nd, 56; and on the 29th, 52. Mr. Spiegel gave generally these addresses; but on the 22nd, the Rev. M. Wolkenberg was present and spoke to the patients. Many opportunities for private conversations also occurred.

Mr. Mirza Norollah, who was for some years the Society's Missionary in Persia, conducted a very successful series of meetings in Ireland during the month of May. He visited the dioceses of Ferns, Waterford, Meath and Dublin, and everywhere aroused much interest in the Society's work.

The Annual Meeting of the Cork Auxiliary was held on May 6th, the Lord Bishop of Cork presiding. The Rev. F. L. Denman and Rev. E. H. Lewis Crosby, attended as a Deputation, and gave details of the work in London and Ireland respectively.

The Rev. Proctor Moore described what he had seen of the work in Palestine, and Rev. A. Wilson dwelt upon our duty to the Jews in Ireland. At the conclusion of the meeting, the chairman called for ladies to volunteer for work among the Jewesses in Cork. The receipts of the Cork Auxiliary shew an increase during the past year.

By kind permission of the Rector, Rev. P. Hunt, special sermons to Jews were preached in St. Kevin's Church, Dublin, on May 3rd, by Rev. F. L. Denman.

The Rev. E. Guilford, of Tarn Taran, writes in the Punjab C. M. S. report:—"At the beginning of last Lent the Christians of Tarn Taran were invited to practise self-denial during that holy season, and to put by until Good Friday morning what they could save thereby, and then to come to the sanctuary to make their offerings to God for His work amongst the Jews. Accordingly, on Good Friday morning, before the commencement of the service, I stood at the chancel rails and received the people's gifts. The result was most satisfactory, for the amount offered was found to be between forty and fifty rupees. This shewed that the people had really denied themselves, not indeed luxuries, for they can never afford any, but of ghi, sugar, &c. Two of the people had evidently been unable to save anything out of their monthly wages of five shillings and sixpence, but they gave what they could. One put into the almsdish a silver ring, and the other a small silver bracelet. These gifts probably represented the savings made in more prosperous times."

On June 8th and 9th, at a Missionary Mission in connexion with St. John's, Boscombe, Bournemouth, we were grateful for the opportunity of enforcing the claims of the Jews on the Missionary zeal of the Christian Church. We hear thankfully that blessing resulted from the effort. The Revs. H. Brays and F. L. Denman were the deputation.

The Rev. J. M. Eppstein reports:—"On Sunday, June 14th, I had the privilege of administering the holy ordinances of baptism after the morning service, in Clifton Parish Church, to three adult Jews, inmates of the 'Wanderers' Home.' The kind vicar gave notice of the baptism from the pulpit, and requested those of the congregation who took an interest in God's ancient people, to remain after the service; he also made some pointed allusions to the baptisms in his sermon. I am happy to state that a large number of the congregation remained behind, and helped us much with their sympathy and prayers. At the vicar's request, I addressed a few words to the congregation, and also to the catechumens. It was to me a most solemn service, and I am certain the Lord was in our midst. May the Lord be with these newly-baptized sons of Abraham, preserve them from all evil, and bless them abundantly."

ANNIVERSARIES OF AUXILIARY ASSOCIATIONS, &c.

NORTHERN DISTRICT.

Secretary.—Rev. F. Hewson WALL, LL.D., 17, Bootham Terrace, York.

Date.	Place.	Serm. or Meet.	Collec-tions.	Date.	Place.	Serm. or Meet.	Collec-tions.
1896.	CUMBERLAND.		£ s. d.	April 3	Ballidon	S	1 0 0
April 3	Ivegill	S	1 10 4		Calverley	S	1 10 0
May 24	Melmerby	SS	1 13 11		Lindley, St. Stephen	SS	2 1 3
	DURHAM.				Stanley	SS	7 5 6
April 12	Gateshead, Christ Ch	R	6 4 4		Elsecar	S	1 4 0
	Do. St. Helen	R	10 0 0		Thornaby, Parish Ch.	S	1 4 0
	Do.	M	6 13 6		Do. St. Luke	S	0 12 4
28	Darlington, Holy Trin.	SSM	4 0 0		Carlisle	S	1 0 0
27	Do.	M	2 5 0		Rotherham	S	3 4 11
	NORTHUMB- LAND.				Sheffield, St. Barnabas	S	2 4 10
26	Gumshaugh	W	11 15 0		Kirkheaton	R	0 14 0
29	Gosforth	M	0 15 0		Wetherby	R	2 16 9
	YORKSHIRE.				Sheffield, St. Simon ..	S	1 0 0
3	Scarborough, Holy	SS	7 16 6		Wkelton-in-Cleveland	R	0 15 0
	Trinity	S	1 1 0		Kimberworth	SS	1 3 0
	Skelton	S	1 1 0		Huddersfield, Parish	SS	8 11 8
				May 3	Church	SS	2 4 5
				10	Harrogate	SS	20 0 0
				17	Chapelthorpe	SSS	4 8 6
				21	Acomb	SS	4 9 9

MIDLAND DISTRICT.

Secretary.—Rev. C. RUMFITT, LL.D., 7, Braithwaite Road, Sparkbrook, Birmingham.

Date.	Place.	Serm. or Meet.	Collec-tions.	Date.	Place.	Serm. or Meet.	Collec-tions.
1896.	BEDFORDSHIRE		£ s. d.	April 3	West Bromwich, Holy Trinity	SS	4 4 5
April 3	Luton, St. Matthew	SS	2 3 1		WARWICKSHIRE.		
	HUNTINGDON.				Birmingham, St. Martin	SS	4 0 3
	Ramsey	SS	0 13 3		Do. St. Silas	SS	4 6 8
Mar. 29	LEICESTERSHIRE.	SSM	5 14 10		Do. St. George	SS	3 17 7
	Edmondthorpe				Do. Christ Church, Sparkbrook	SS	3 13 7
April 3	LINCOLNSHIRE.				Do. Holy Trinity	SS	4 10 0
	Boston, St. James ..	S	1 14 3		Do. Parkhill	SS	1 5 0
	NORTHAMPTON.				Do. St. Mary	SS	3 3 3
	Northampton, St. Katharine	S	1 3 4		Do. St. Barnabas	S	1 14 0
Mar. 16	NOTTINGHAM.	SS	6 13 0		Do. St. Asaph	SS	2 14 9
	Newark				Do. St. Matthew	S	0 16 0
April 3	STAFFORDSHIRE				Aston	SS	2 13 6
	Brierley Hill	SS	3 9 7		WORCESTER.		
	Newcastle-under-Lyme, St. George	S	3 9 9	10	Button Oak	M	0 4 6
	Do. Parish Church	SS	3 2 0	12	Do.	S	0 6 0
				13	Dowles	SS	1 17 0
					Do.	M	0 9 4

ANNIVERSARIES OF AUXILIARY ASSOCIATIONS, &c.—continued.

EASTERN DISTRICT.

Secretary.—Rev. J. STORMONT BELL, M.A., 1, Stanley Avenue,
Thorpe Road, Norwich.

Date.	Place.	Serm. or Meet.	Collec- tions.	Date.	Place.	Serm. or Meet.	Collec- tions.
1896.	CAMBRIDGESHIRE			April 3	Norwich, Holy Trinity	M	1 9 0
April 3	Over.....	SS	1 2 3	31	Do. Thorpe Hamlet	M	1 4 4
	Cambridge, St. Sepulchre	SS	6 17 4	May 1	Do. Eaton	M	0 8 0
	Do St. Barnabas	SS	2 9 6		Do. St. Martin-at-Oak	M	None.
1 & 3	Do St. Andrew	SS	2 2 0	3	Trunch	S	2 7 0
30	Do St. Paul	SS	5 16 6		Rusfield & Bradfield	SS	2 13 0
	Do St. Martin Hall	M	3 0 0		Lynn, St. John	SS	12 4 3
	ESSEX.			4	Do. Do.	MM	6 3 4
3	Warley, Christ Ch.	SS	2 14 5	14	Overstrand	S	0 14 4
	Cransham	S	0 16 9		Sharrington	S	1 3 8
	Steeple Bumpstead	S	1 0 0	17	Helleston	SS	2 13 5
	Stapleford Abbots	SS	0 13 3		Neatishead	S	0 16 0
	Haverling-atte-Bower	SS	3 14 10		Barton Turf	S	1 0 0
	Stanstead Mount-Achet	SS	1 3 4		Irstead	S	0 10 0
26	Wix	SS	0 13 8	24	Trimingham	SS	2 2 8
26 & 27	Wrabness	SSM	1 10 10		Grimingham	S	1 19 10
28	Chelmsford	M	7 4 8	31	Fandenhall	SS	1 0 0
29	Tering	M	0 9 11		Bracon Ashe	S	1 3 7
	NORFOLK.				Norwich, Holy Trin.	S	0 10 0
Mar. 27	Wiggenhall, St. Mary Magdalene	M	1 0 0	April 3	Felixstowe	S	2 4 6
29	Loddon	SS	3 14 3		Do. St. John Bapt.	SS	4 1 3
April 1	Marsham	S	0 7 2		Holbrook	S	2 0 0
	Aylham	S	3 4 4		Exning	S	1 18 0
	Litcham	S	0 7 6		Beccles	SS	7 3 0
3	Norwich, St. Martin at-Palace	SS	0 7 6	3 & 5	Framlingham	SS	1 14 6
	Do. St. Margaret	S	0 3 7		Burgh Castle	SS	20 7 7
	Do. St. Barnhamew	S	1 3 0	6	Pettaugh	S	0 13 0
	King's Lynn, St. John	SS	4 4 8		Stonham Aspal	S	1 6 6
	Yarmouth, St. Nicholas	SS	12 12 9	12	Hemington	S	0 10 0
	Do. St. George	SS	5 13 4		Dallinghoe	SS	2 2 1
	Do. St. John	SS	4 18 3		Bredfield	SS	2 2 1
	Do. St. James	S	1 9 9		Pedistree	SS	0 16 10
	Do. St. Andrew	S	0 9 0	15	Burgh Castle	M	0 7 6
19	Isitwood	SS	2 8 8	16	Hopton	M	0 11 0
	Gringford	S	1 8 0	17	Bradwell	M	12 8
	Norwich, Holy Trin.	SS	5 0 0	19	Welmington	S	0 11 0
	Do. St. Philip	SS	4 18 3		Framden	SS	0 18 0
	Do. St. Thomas	SS	4 3 1	26	Spewich, St. Lawrence	SS	12 14 0
	Do. St. Matthew	SS	4 17 5		Do. St. Peter	SS	7 8 0
	Do. Eaton	SS	2 3 3		Do. St. John	S	3 2 3
	Do. St. Giles	SS	3 16 3		Do. St. Michael	SS	2 2 8
20	Do. St. Paul	M	4 16 6	27	Do.	M	0 1 1
	Do. Ladies' Association	M	4 16 6	May 3	Paigrove	SS	11 13 6
					Worham	S	0 11 6
					Bury St. Edmunds	S	2 7 0
				10 & 12	Hayley	SSM	2 17 3
				10 & 12	Hoyton	S	None.
				10 & 12	Poslingford	SSM	1 7 0

METROPOLITAN DISTRICT.

Secretary.—Rev. W. W. POMEROY, M.A., 40, Denning Road, Hampstead, N.W.

Date.	Place.	Serm. or Meet.	Collec- tions.	Date.	Place.	Serm. or Meet.	Collec- tions.
1896.	ESSEX.			April 3	Marylebone, Holy Trin	SS	13 17 0
April 3	Forest Gate, St. Mark	SS	3 3 6		Eaton Chapel	S	10 0 0
	Bomford	SS	3 14 0		Langham Place, All Souls	SS	13 7 0
	West Ham	S	8 8 8		Chester Square, St. Michael	SS	20 9 0
	Leyton, St. Mary	SS	5 10 6		Epitaph, St. Mary	SS	0 14 4
13	West Ham	M	0 6 4		Harmondsworth	S	0 11 6
	HERTS.				Poplar, St. Stephen	S	1 10 0
Jan. 26	Tolmers	SS	1 9 5		Hendon	S	1 10 0
April	Henley	S	1 0 0		Cricklewood	SS	1 8 2
3	London Colney	SS	1 12 7		Whitechapel	SS	16 8
	King's Langley	S	1 0 0		Kilburn, St. John	S	1 14 1
	Harnet, Christ Church	S	0 10 3		Finchley, Christ Ch	SS	2 3 0
13	Buckland	MM	1 0 1		Hampstead, St.	S	3 8 0
14	Rushden	M	0 8 0		Cuthbert	S	2 16 11
26	Tolmers	SS	1 8 7		Hammermith, St. Simon	S	1 5 5
	KENT.				Grays Inn Road, St. Bartholomew	S	1 1 4
1	Hatcham, All Saints	SS	4 4 0		Kensal Green, St. Jude	S	5 1 4
3	Do. St. James	S	2 17 9		Homerton, Ram's Chapel	S	None.
	Greenwich, St. Peter	S	0 16 6	30	Cadogan Square (Lady Pollock)	M	None.
	Blackheath, St. John	S	9 5 0	23	Canonbury, St. Paul's Road	S	None.
	Do. St. Michael	S	43 0 0		Hampstead, Emmul	M	None.
	Rotherhithe, Ch. Ch	S	1 16 0	23	Highbury, Christ Ch.	M	None.
	MIDDLESEX.				SURREY.		
	Islington, St. Mary	S	4 11 0	3	Tulse Hill, Holy Trin.	SS	12 2 4
	Holloway, St. John	S	3 3 11		Peckham, St. Mark	SS	5 4 6
	Do. St. David	S	2 3 3		Do. St. Mary	SS	5 4 6
	Do. St. Paul	SS	6 13 10		Bermondsey, St. James	SS	1 11 0
	Do. St. George	SS	11 8 6		Lambeth, Emmanuel	SS	1 17 3
	Do. St. Stephen	SS	1 16 0		Do. St. Philip	S	2 14 0
	Do. St. Mark	S	2 10 0		Do. St. Stephen	S	2 17 3
	Do. St. Mary Magdalene	SS	7 6 8		Herne Hill, St. Saviour	S	1 7 0
	Do. St. James	SS	12 16 1		Battersea, St. George	S	1 16 9
	Do. St. Luke	S	2 11 7		Old Kent Road, Ch. Ch.	SS	3 2 0
	Do. St. Barnabas	SS	3 6 11		Dennish Hill, St. Saviour	S	8 6 3
	Hornsey Rise, St. Mary	SS	6 7 1		Wimbleton, Emmul	S	12 2 0
	Canonbury, St. Paul	SS	8 18 7		Streatham, St. John	S	1 3 0
	Do. St. Matthew	SS	4 10 0		Do. St. Andrew	SS	7 6 1
	Barnsbury, St. Andrew	S	2 19 2		Camberwell, Camden	SS	8 17 0
	Clerkenwell, St. Peter	S	3 6 9		Brixton, St. Paul	S	2 17 3
	Kensington, St. Philip	SS	3 16 0		Stockwell, St. Michael	SS	4 16 1
	Do. St. Matthew	S	4 16 0		Wandsworth	SS	2 16 3
	Paddington, Holy Trinity	S	3 0 0		Brixton, Christ Ch.	SS	10 13 6
	Do. St. John	SS	16 14 11		Do. St. Matthew	S	2 13 3
	Do. St. Saviour	S	6 16 2				
	Do. St. Andrew	SS	2 0 0				

SOUTH-WESTERN-DISTRICT.

Secretary.—Rev. H. H. ASHLEY NASH, M.A., 20, Sion Hill, Clifton, Bristol.

Date.	Place.	Serm. or Meet.	Collec- tions.	Date.	Place.	Serm. or Meet.	Collec- tions.
1896.	CORN WALL.			Jan. 13	Exeter	MM	10 0 0
Mar. 22	Callington	SS	1 2 3	14	Do. Cathedral	S	0 16 8
	South Hill	SS	1 13 0	15	Dawlish	MM	7 2 3
22	Callington	M	0 17 0	16	Budeleigh Salterton	M	6 14 3
24	St. Keyne	M	1 1 0	16	Exeter, St. Petrocks	S	2 0 0
27	Liskeard	S	1 3 8	19	Upplowman	SSM	2 10 0
April 3	Plymouth	M	1 4 0	Feb.	Sidmouth, All Saints	SS	10 8 4
	DEVONSHIRE.			Mar. 8	Barnstaple	SS	1 15 0
Feb. 15	Plymouth	M	2 6 1	9	Tiverton, St. Paul	SS	1 11 0
16	Plymouth, Charles	S	2 19 3		Do. St. Peter and St. George	M	4 1 1
	Do. Emmanuel	SSS	11 1 3	18	Sampford Peverell	M	0 15 0
	Stoke, St. Michael	S	3 1 0	18	Idmouth	M	4 1 7
	Stonehouse, St. George	SS	2 9 7	19	Exmouth	S	2 16 8
17	Plymouth	M	0 14 0	April 3	Exeter, St. Leonard	S	8 1 10
18	Do. St. Luke	S	1 8 6	12	Barnstaple	S	None.
23	Do. St. Matthias	S	2 9 1	13	Newport	S	None.
	Do. St. Andrew	S	4 19 9	May 3	South Molton	SS	4 14 1
Jan. 12	Exeter, St. Lawrence	S	2 6 9		Escot	SS	2 10 5
	Do. St. Thomas	S	1 5 0		GLOUCESTER.		
	Do. Cathedral	S	5 10 6	Feb. 6	Bristol, St. Lawrence	M	0 13 0
	Do. Holy Trinity	S	1 8 10	Mar. 1	Stonehouse	S	2 12 0
	Do. St. Stephen	SS	1 1 0	April 3	Bristol, Holy Trinity	SS	1 10 3
	Do. St. Mary Major	SS	2 8 7	27	St. Philip	SS	7 9 9
	Do. St. Mary Magdalene	SS	1 1 11		Tewkesbury, Holy Trinity	SS	7 9 9
	Do. Redford Church	SS	9 3 7		SOMERSETSHIRE.		
	Do. All Hallows	S	0 7 4	Jan. 29	Clevedon	SSS	9 8 0
	Do. St. Paul	S	0 9 10	27	Do.	MM	7 12 1
				Feb. 16	Montacute	S	3 8 2
					Stoke-sub-Hamdon	S	0 13 2
					Montacute	M	14 0 0

SOUTH-EASTERN DISTRICT.

Secretary.—Rev. C. S. PAINTER, M.A., 30, Lansdowne-road, Croydon.

Date.	Place.	Serm. or Meet.	Collec- tions.	Date.	Place.	Serm. or Meet.	Collec- tions.
1896.	HANTS.			April 3	Sheerness	SS	4 3 6
April 2	Hoscombe	SS	11 16 10		Sidcup	SS	6 9 11
3	Corhampton	S	2 16 0		St. Paul's Croy	SS	1 17 6
	Southampton, St. Matthew	S	3 5 3		Tonbridge, St. Stephen	S	2 10 6
	Steeple	S	3 8 0		SURREY.		
18	Bentley	SS	3 0 8		Chiddingfold	S	2 13 11
	Cove	S	12 6		Holmwood	S	2 16 9
	Fleet	SS	7 6 0		New Malden	S	4 0 8
	ISLE OF WIGHT.				Norbiton	SS	4 4 0
Mar. 30	Bournemouth	SS	10 8 2		South Nutfield	S	4 17 0
April 3	Barton	S	0 12 0		Shalford	S	0 9 0
	Binstead	S	1 4 3		Parley	S	1 0 0
	Shanklin	S	4 1 3		Stoke-next-Guildford	S	1 19 9
	Totland Bay	SS	4 15 1		Farnham Church	S	5 7 9
	Ventnor	S	8 8 8		Do. St. Saviour	S	3 4 0
19	Hyde, St. James	SS	3 8 8		Surbiton, Christ Ch.	SS	13 7 9
	Do. "Beehive"	S	0 10 10		Woking, Christ Ch.	S	4 11 7
20	Do.	M	1 15 0		Do. Chapel of Ease	S	0 18 11
	KENT.				Do. Holy Trinity	S	0 10 2
3	Beckenham, Ch. Ch.	SS	8 4 6		Do. St. John	S	3 0 9
	Do. Holy Trinity	SS	11 13 9		Do. St. Peter	S	1 16 7
	Bromley, Christ Ch.	S	3 18 2		Woodside, St. Luke's	SS	3 1 7
	Birling	SS	2 3 0		Parley	SS	5 1 9
	Brompton	SS	2 10 0		SUSSEX.		
	Dover, Christ Church	S	6 18 7	Mar. 19	Eastbourne, St. John	S	2 14 3
	Do. St. James	S	9 8 8		Meads	SS	1 7 4
	Graveyard, St. James	S	1 16 9	April 3	Bishopcote, H. Trin.	SS	3 16 8
	Haine Bay	SS	18 5 3		Eastbourne, H. Trin.	SS	17 4 6
	Hammgate, Christ Ch.	S	12 8 3		Hove, St. John Baptist	SS	17 4 6
	Do. St. Luke	S	7 2 10		Do. Holy Trinity	S	4 0 0
	Rochester, St. Nicholas	SS	7 2 8		Hurstpierpoint, Parish Church	S	2 2 0
					Do. St. George	S	1 4 3
					Ore, Christ Church	S	0 10 0
					Brighton, St. Margaret	S	7 1 7

IRELAND.

Secretary.—Rev. E. H. LEWIS CROSBY, B.D., 45, Molesworth Street, Dublin.

1896.	CORK.				MEATH.		
May 3	Blackrock	S		May 3	Killucan	SS	
	St. Mary Shandon.....	S		1	Layton Julianstown	M	
6	Cork.....	MM		12	Kentstown	M	
	DUBLIN.			17	Agher	M	
	St. Kevin's	SSS		18	Navan	M	
	Monkstown	S		19	Kells	M	
7	Killiney	M			WESTMEATH.		
8	St. Matthias	M		22	Athlone	M	
	Deaconess' Home	M			TIPPERARY.		
10	Lesson Park, 'Ch. Ch.	A		1	Fethard	M	
12	Trinity College	M			WATERFORD.		
17	Bulky	M		16	Killeak	M	
20	Trinity College	M		19	Tramore	M	
	GALWAY.			21	Kilmeaden	M	
24	Galway	SS		21	Waterford, St. Patrick	M	
	Harra	S			WICKLOW.		
				17	Bray, St. James	SS	
				19	Powerscourt	S	

JEWISH MISSIONARY INTELLIGENCE

AND · MONTHLY · RECORD · OF · THE
LONDON · SOCIETY · FOR PROMOTING
CHRISTIANITY AMONGST THE JEWS

AUGUST, 1896.

BY THE WAY.

WE cordially thank all friends for their generous donations in response to the appeal for funds wherewith to complete the building of the Jerusalem Mission Hospital. But inasmuch as the amount received is not sufficient, we are continuing the appeal in the earnest hope that the necessities of the case may be met. It is desired to complete the building in October free from debt.

* *

The Bishop of Derry (Dr. Chadwick) has become a Vice-Patron of the Society.

* *

On page 136 we give very interesting particulars of Miss E. G. Birks' work amongst the Jewesses of Jerusalem. Our readers will note with thankfulness the various efforts that are employed to win them to Christ.

* *

We append a paragraph from the report of Miss Jessie S. P. Paterson, who is likewise engaged in this deeply interesting work :—

"I thank God for an encouraging month's work. Hearts were not so cold and indifferent, several being really desirous to hear more of the Way of Life.

"I visited 46 houses, finding an entrance into two new ones. The number of houses which I can visit constantly is steadily increasing.

"Visited the Hospital Wards six times and found there also a greater readiness to hear. There were two specially interesting cases, one the wife of a Chief Rabbi and the other a woman from J—, who shewed a real interest in Christianity, asking me many questions, which proved that she is seeking the Truth,

"Visited the Day School 14 times for Scripture and singing, and once I examined the children in reading Spanish. We are very anxious that each child shall learn to read before leaving the school, as the entrance of God's Word can give light even without our teaching.

"Our Sunday School was more encouraging this month, and the attendance larger. Last Sunday my lesson was about the Tabernacle in the wilderness. I took it as a type of our Lord. They were deeply interested, and I believe grasped the teaching."

* *

Mrs. B. Z. Friedmann, of Safed, asks us to mention that as letters have been so irregular and often late, she fears her replies to kind donors have not always reached them. She says :—"It seems so ungracious at the least not to acknowledge their Christian kindness and sympathy. Some of our home letters from relatives have gone astray, so I fear it may have been the case with some of our Mission friends also."

* *

Dr. Herz has lately been to Berlin and Constantinople in furtherance of his plan for the establishment of a Jewish State in Palestine. What success he met with has not transpired as we go to press. But, as the *Jewish World* says, if he has overcome the political objections, he has unquestionably won the greatest diplomatic victory of modern times.

* *

We wish the Operative Jewish Converts' Institution every success in the appeal now being made for funds to complete their new premises. The total amount required is £6,050, towards which the Society has given £1,500, from the price obtained for Palestine Place. It is exceedingly desirable that the balance should be provided quickly, so that in its new Home the Operative Jewish Converts' Institution may with unimpaired resources carry on its most useful work in connection with the Society.

THE BEARING OF HEBREW SACRIFICIAL WORSHIP ON SOME VIEWS OF THE ATONEMENT.*

(Continued from page 112.)

WE have now to inquire into the significance of this sacrificial imposition of hands. The Rabbins designated it the Semichah—an important point, because it means more than ordinary or modern manual imposition. It denotes a hand with pressure, indicative of volition, mental and physical energy, and Maimonides records that the Rabbins required the Semichah to be performed with all the powers of the body (Kurtz, p. 83). It does not mean the devotion of the personal property of the worshippers to death. This was taught by the animal having been selected and brought by the worshippers to the door of the Tabernacle. It was selected to die. It was presented to die. Moreover, this hypothesis raises another question as to why the animal should die at all? Another explanation is that the worshipper, conscious that he was a debtor to God, brought the animal as payment, and appropriated the animal's life as the payment. But this idea is as inadequate as the last. The presentation of the animal would symbolise this, and if so, the manual act is as unexplained as ever. The truth is that throughout Holy Scripture, manual imposition is associated with the idea of transfer or communication. The latter explains its use in blessing, in office, in the miracles of Christ and of His followers. The former implies the conveyance of something from him whose hands are imposed to the object beneath the pressure. The ritual of the great Day of Atonement tells us what that something is: "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat." And as the need of the worshipper, whether individual or corporate, was expiation—implying the sense of sin, of guilt, of estrangement from God, and of penal liability—that need was in a measure supplied by the animal sacrificed. To that animal was transferred, symbolically, the sin and the guilt of the worshipper. The death of the animal declared the liability of him who offered it, while the imposition of hands declared the symbolical transfer of that to which death was due. In a word, the

worship of the Hebrew economy typifies the doctrine of expiation by sacrificial substitution.

This leads me at once to Him "of whom Moses in the law and the prophets did write." Hefulfil, explains, exhausts all the bleeding offerings of the elementary dispensation. Each offering was fragmentary and imperfect; all were required to indicate a fulness which in the nature of things not anyone could possess. He is the one expiation. But more, He is, I dare to say it, our substitute Saviour. The symbolism of the laying on of hands, whereby the sacrifice took the place, moral and penal, of the worshipper, is implied by the Baptist, is accepted by Christ, is taught by the Apostles, and is the immemorial doctrine of the Church. The Baptist's initial proclamation, the spirit of which would be perfectly clear to the mind of a Jew—"Behold the Lamb of God, which beareth away the sin of the world"—implies it. The words of our Lord accept it: "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom, instead of many." The Apostles enforced it, in language of startling emphasis, of awful boldness, of amazing audacity. Where in the wide range of thought is there a statement, so mentally unthinkable and so morally real, as that verse which says of the All Holy: "He hath made Him to be sin for us, who knew no sin"? While earlier in the chapter, the substitutionary expiation of Christ is made the ground of an appeal to self-denial. "We thus judge, that one died for all, therefore all died, and He died for all." The fact here stated, and the doctrine arising out of the fact, are not in the least affected by *ἐν τῇ* being used here and not *ἀπὸ*. The latter term is used by our Lord, and both are employed by St. Paul in the pastoral letter to St. Timothy. From all this, I conclude, that Hebrew sacrificial typology teaches substitution as a factor in expiation; and that factor is implied in New Testament language again and again, in connection with the Messiah, and His sacrifice of which the Hebrew offerings were predictive and typical. Comparing both these aspects of Divine truth, I am persuaded they both teach that the position, most mercifully accepted by Christ in His sacrifice is that of the sinner's substitute. "The Lord hath laid on Him the iniquity of us all;" "He bare the sin of many." Both these passages look back to the Semichah. Their fibre is manual imposition.

We now come to consider the effects which in Holy Scripture are attributed to the vicarious offering of Christ. The Levitical sacrifices connect the shedding of blood with atonement. The frequency with which this is mentioned renders elucidation

* An address delivered at the Annual Breakfast, held in Exeter Hall, on May 8, 1896, by the Very Rev. the Dean of Norwich, Dr. Lefroy.

superfluous. God, moreover, has in a remarkable passage announced His mind on this mysterious theme. The arrangement which He has made is a gift with an end in view, and a principle expressed. "The life of the flesh is in the blood; and I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." The principle expressed in these last words seems to be that of Life for Life. Life is taken that law may be magnified, and that life may be spared; that transgression may at once be condemned and the transgressor condoned, forgiven, pardoned. Ceremonial remission in the symbol corresponds to moral remission through the Saviour. Throughout the New Testament, and conspicuously in the Epistles, to the Sacrifice of Christ is attributed the remission of sin. "God hath set forth Jesus Christ a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God"; and to the Ephesians, the great Apostle writes: "We have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Further Scriptures need not be quoted. Their number crowd the memory. They declare, beyond all doubt or debate, the effect of the vicarious sacrifice of Christ to be the remission of sins. This doctrine corresponds to the ceremonial anticipation of it. It illustrates the predictive, preparatory, and elementary character of the Hebrew dispensation. It claims to elucidate the oneness of authorship which is apparent whenever the antitype exhausts and answers to the type.

Here, let it be remembered, the opposition of modern thought to the vicarious sacrifice of Christ is extended to its effects. We are told these effects are moral. They touch the conscience, and make it sensitive to evil. They reach the dispositions and give them a higher ideal, a loftier conception, a nobler life. But as to remission of sins, this is impossible in the nature of things. And as to God condemning sin, judging sin in Christ, this is superfluous. "Punishment or reward, visible or invisible, or both, dispenses itself, and in the amount in which either is merited." Moreover, it may be noticed that wherever the doctrine of the Incarnation is exalted to the disparagement of the doctrine of the Atonement, there appears to be a tendency to regard our Lord rather as the Perfecter of the imperfect than as the Redeemer of the ruined, or as the Saviour of the lost. And it is to be feared that in such conditions the moral issue of the Incarnation is regarded as the highest and present issue of redemption,

Against such theories, Hebrew sacrificial ritual is an inspired admonition and an authoritative safeguard. And making large allowance for the presence of mystery, and for the designed limitation of human faculties, there is at the same time a weight of evidence, gathered from both dispensations in ritual and in language and in effect, to justify us in holding fast to the truth which I have emphasized to-day. Believe and teach that, while recognising the enormous difficulty of accepting the transferability of moral condition from the guilty to the innocent or from the innocent to the guilty; recognising the equally unthinkable proposition of the annihilation of evil, in itself, in its consequences, as they effect the character of him who practices it, yet the teaching of Him who hates it while it defies His law, and challenges His authority, and deranges the order of His spiritual sovereignty is that He in Christ reconciled the world unto Himself; that Christ is our vicarious Sacrifice; that its effects are not primarily moral or initially spiritual. They are rather upon our condition than upon our characters, and whether that before us be termed remission of sins, forgiveness of trespasses, or blotting out of iniquities, it is due, and due only, to the shedding of the blood of Christ. Pardon is an act in the Divine government. It is related to Divine law, but both law and transgressor are the object and the vehicle of Divine love.

MISSION WORK AMONGST JEWS IN NEW YORK.

IT is with great pleasure that we write about a work which has our full sympathy, being kindred to our own. The Church Society for Promoting Christianity amongst the Jews, an Auxiliary to the Board of Missions, New York, is doing a good work in America amongst the ancient people. It is, like our own, distinctively a Church Society, with similar aims and objects. Its methods are fourfold: (1) The employment of paid Missionaries in large cities. (2) The organization and aid of co-operative work by the parochial clergy of towns and villages, among the Jews of their own localities. (3) The maintenance of Missionary Schools and Industrial Schools for the Christian education of Jewish children. (4) The circulation of the Scriptures, and of a Messianic and Missionary literature. The work is purely spiritual. The Society does not give temporal aid, which remark is also true of our own Society, as one of the standing rules prohibits any temporal aid being granted from the General Fund.

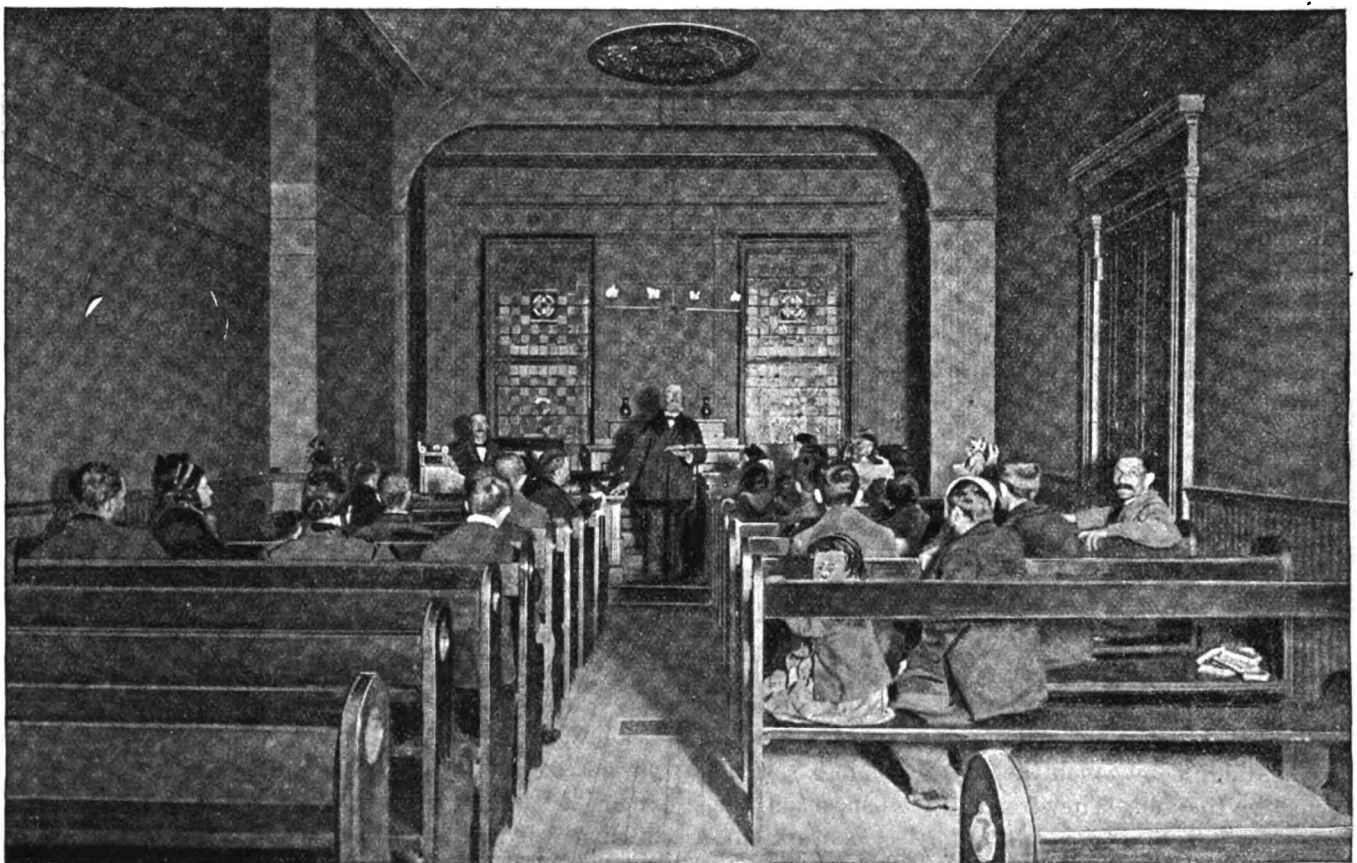
Last year we had the pleasure of welcoming in

London the oldest Missionary of the New York Society, Mr. Meyer Lerman, a convert of our own Society, and of making him a grant of Missionary books and tracts for his work in New York. On the occasion referred to Mr. Lerman wrote:—

"It is not very often that I can have the pleasure of visiting London, once my home, where I have so many dear friends whom I shall never forget, and where I found my Saviour and was born again. Thus it has pleased the Lord to bring me here safe again, in order that I might see old friends and acquaintances once more, especially those who were the means of leading me to the Lord Jesus Christ. Although it is

After arriving in New York I found work at my trade, which is printing (taught me at the Operative Jewish Converts' Institution), and made a good living. In the evenings I visited my Jewish brethren, and began to tell them the story of Jesus Christ and His love. In the year 1878, when the present Church Society for Promoting Christianity amongst the Jews was organized, I had the honour of being called to be their first Missionary, and am happy to say I am still in their service, and am now the oldest Convert and the oldest Missionary in America.

"The Church Society is doing a wonderfully good work amongst the Jews, considering its small income of



LAY SERVICE IN EMMANUEL CHAPEL, NEW YORK.

now over thirty-seven years ago since I gave my heart to the Lord Jesus Christ, I can never forget the kindness of those, who in those days took so much interest in me, especially in teaching me the Word of God, and opened my eyes to see that the Lord Jesus is the true Messiah and Redeemer of the world, the Holy One of Israel.

"I am thankful to say He has been with me ever since I gave my heart to Him, and has blessed me and enabled me to go about and to tell my brethren of His great love to mankind.

"I left England in the year 1867 for America.

only about eight thousand dollars per year. In 1894 there were baptized in connection with this Mission in New York, sixteen Hebrews, of these eleven were adults and five were children. Our work is simply spiritual, and no temporal aid is given to any Jews."

Mr. Lerman was, in fact, the pioneer in Mission work amongst the Jews in New York.

By the kindness of the Secretary of the Church Society, the Rev. William A. Matson, D.D., we are enabled to give two illustrations, which have appeared in *The Gospel of the Circumcision*, the Quarterly Magazine of the Society. The first shews a service being held in the Chapel of the

Mission House, by Mr. Lerman. The Jews who have been led to Christ as a result of the addresses and instructions given in Emmanuel House have generally been baptized in some of the churches of the city. Considerably more than a hundred names have thus been inscribed in various parish registers.

The second illustration is that of the Day School, also held in Emmanuel House. From *The Gospel of the Circumcision* we take the following particulars:—

"In 1864 Miss M. J. Ellis, at considerable personal sacrifice, and in pure devotion to the cause, began a school for Hebrew children. She was encouraged and sustained in it by the late Rev. Dr. Morgan, of St. Thomas' Church, by the Rev. Dr. Cook, of St. Bartholomew's, who was her rector; by Bishop Horatio Potter, by the Rev. Dr. Gallaudet, and by others, who gave her their hearty approval and co-operation. The school in 1878 became identified with this Society. During its existence it has had over 800 Hebrew children under instruction. They are taught the common branches and the rudiments of Christianity; the older children being instructed in its distinctive

features in its relation to Judaism. There are now on the rolls of the day school fifty-six and in the night school forty, making a total of ninety-six pupils. These children have never—Rabbi Silverman to the contrary notwithstanding—been forced, bribed, or coaxed into attendance. They come of their own accord, with the approval of their parents. The school contains all that can be accommodated or instructed to advantage by Miss Ellis and her assistant. Of those who have graduated, many are now occupying respectable positions, and, with their families, are consistent members of the Church."

One who knows Miss Ellis well, writes:—

"She is one of those rare souls with whom God sometimes specially blesses those engaged in His work. She is competent to give instruction in Latin, Greek, Hebrew, German and French, and in the higher English branches. She has prepared in the school boys for admission to Columbia College and the New York University. At the beginning of her career as teacher she was offered a high position in our public schools. She refused this and accepted at a little more than half the proffered salary her present position. It was from heartfelt interest in God's chosen people."

A club called the "Excelsior" is formed of older

boys and members of the night school. The Society has branch Missions at Philadelphia and New Orleans, and desires to occupy each of the larger cities in the States as funds permit. We heartily wish God-speed to a Society which for nearly twenty years has been doing a work amongst the Jews of the New World, similar in aims and objects to that which our own Society has been accomplishing for nearly ninety years in the Old World.



DAY SCHOOL AT EMMANUEL HOUSE, NEW YORK.

After all their fears the Jewish people were well represented, by the command of the *Czar*, at his coronation, three Jewish rabbis having been invited. The decision to invite these was arrived at slowly and after considerable deliberation. Two difficulties stood in the way—first that of precedent, and next, the false impression that the Jews themselves were so antagonistic to the Christian faith that an invitation to be present at the ceremony might be construed into an affront. It was strongly represented, however, by some influential persons that the exclusion of the Jews would create a bad impression abroad, and especially in *England*, with regard to the tendencies of the new reign, and so the invitation was issued.

RAILWAYS IN THE HOLY LAND.

DURING the last four years the opening-up of the Holy Land to trade by the laying of railways has been proceeding with great rapidity. At the same time, information on the subject, as supplied by the papers and magazines of our native land, has been most defective. For example, the new railway from Beyrout to Damascus was announced, in a much read Missionary periodical, as *opened* more than a year before it was *finished*. Many imagine that the Haifa-Damascus railway was long ago completed. On the other hand, scarcely anyone at home knows that for upwards of two years a railway has been regularly running through the once mysterious region of the Hauran.* A few lines on these railways will not be amiss here, as they are bound to have a most important bearing on the future of the country, and even already the Damascus railways are being utilized for military purposes in connection with the operations going on against the Druzes. The three railways now in working order in the Holy Land all belong to French Companies, and are all "narrow gauge" railways; in this latter respect they will probably differ from all subsequent lines in the country.

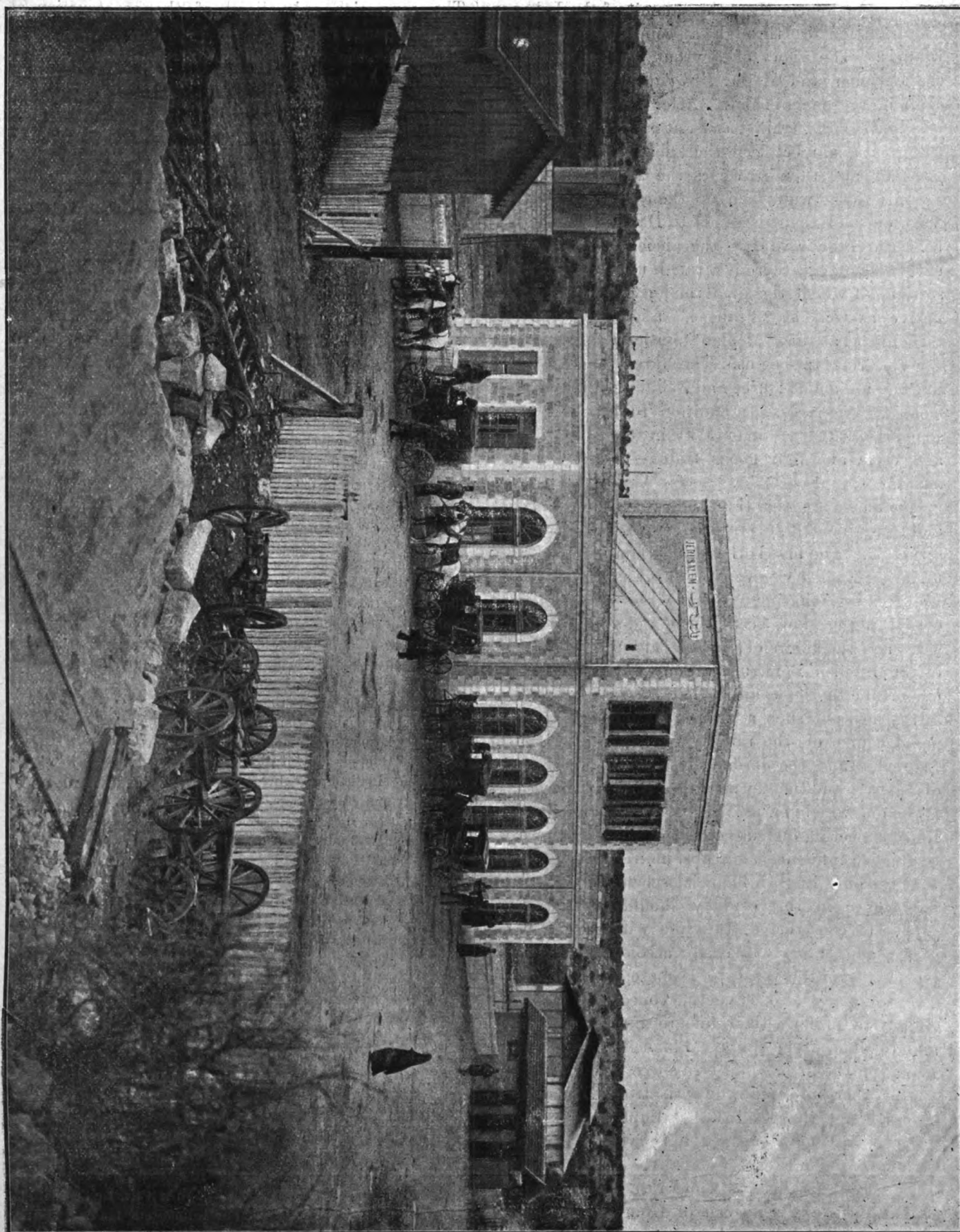
The *Jerusalem-Jaffa* Railway is now so well known that it is unnecessary to say much about it. It was opened for regular traffic in September, 1892. The line is $54\frac{1}{2}$ miles in length, and conducts the traveller to Jerusalem in $3\frac{1}{2}$ hours. The train leaves Jerusalem about eight o'clock in the morning, and returns from Jaffa about two in the afternoon. There are now but two classes, the intermediate one being abandoned. The First Class is fairly comfortable and secures a fair amount of privacy for 12 shillings. The Second Class, which is only a third of the price, is much more interesting on account of the great mixture one there meets of people of all nations, religions, and social conditions; the predominating element, except on the "Sabbath," is almost always Jewish. All the officials on the line, with the exception of one or two engineers, are natives, but everything is now managed in a business-like way, and the station-masters and guards are polite and obliging.

This pioneer railway was soon followed, in the Spring of 1894, by the *Damascus-Hauran* Railway. This line, starting from the "Meidan" end of Damascus, passes south through the great plain of

Damascus and on through the Hauran to Mezerib, a distance of about 60 miles. Mezerib is a place of some importance as the starting place of the great Caravan to Mecca, known as the "Haj." As the line traverses a great undulating plain, its construction presented but few difficulties. The passenger trains now run regularly daily; one leaves for Mezerib at seven in the morning, reaching the terminus a little before eleven, and the return train leaves at 12.30, reaching Damascus about five. There are three classes. The first is really exceedingly comfortable, and equal to some railways in Europe. The fares are 15, 10, and 5 shillings for the three classes respectively.

Connected with this line, both literally and in management, is the newly-opened *Beyrout-Damascus* line. This was opened for regular traffic during last summer, having been completed with great rapidity during the preceding months. It is a wonderful engineering feat, but there is a universal impression among the best informed here that it cannot be a financial success. For residents in the land, as well as travellers, it is an undoubted boon, making the journey from Beyrout to Damascus infinitely less tiring than it was in the old "Diligences," and enabling them to reach intermediate places at greatly reduced expense. The total length is somewhat over 70 miles, and the journey is accomplished in about nine hours—a considerable proportion of which time is consumed in the long stoppages at the twenty-two intermediate stations. It is said that new locomotives are shortly expected, with larger boilers, which will prevent the necessity of stopping for fresh supplies of water and heating it up so frequently. The trains can, however, never go very fast on account of the narrow gauge, the frequent sharp curves and the steep ascents and descents. Passenger trains leave Beyrout and Damascus respectively soon after eight in the morning, and pass each other at El Muallaka, near the mountain village of Zahleh, where half-an-hour is allowed for lunch. This is served, on a comparatively elaborate scale, at two shillings a head. The most difficult piece of engineering was the crossing of the Lebanon. The line ascends, in about 18 miles, from the sea level to the Pass, which is about 5,000 feet above the sea. In the upward ascent the engine has extra clogged wheels fitting into a central correspondingly clogged rail. At the *Araya* station, and again at *Aley*, the train is brought to a terminus, and the engine being brought to the other end, the ascent is continued in a reversed direction. By this means two sharp curves are avoided, and the ascent is conducted in

* In the "Historical Geography of Palestine," by Prof. G. Adam Smith, the Haifa-Damascus Railway is marked in the maps, but the railways now completed and opened not at all.



THE RAILWAY STATION, JERUSALEM.

a zig-zag manner. Near the summit of the Lebanon the train passes through a couple of well-made tunnels. The views of Beyrout, in the ascent of the Lebanon, and of the *Buka'a*, after crossing the summit, are magnificent. After passing the half-way station the train passes, at a fair rate of speed, the great plain between the Lebanon and the Anti-Lebanon, and then traverses the Anti-Lebanon. It ascends to the watershed up the course of the river Yafufeh, and then descends to Damascus along the beautiful Barada valley—the ancient Abana. As it enters Damascus there is a rough unfinished railway station, at which the great majority of travellers—native as well as “Frangee,” alight, but the real terminus is at the “Meidan” station, where the line for the Hauran begins. The fares for the whole journey are about 20, 14 and 7 shillings for the three classes respectively. In addition to this chief passenger train there is an extra train to “Ain el Fijeh” and back, and four goods trains—two each way—daily.

The above are the three completed lines in Syria and Palestine, but two others are in course of construction. The first is the Haifa-Damascus Railway, under an English Company. This was begun, amidst the greatest rejoicings, about three years ago, but everything has now been at a stand-still for over a year, and the affairs of the Company recently figured in the English Bankruptcy Court. It is a distinct misfortune to the country that this scheme has, so far, turned out such a failure, inasmuch as the proposed course of the railway—across the Plain of Esdraelon and the Jordan, just south of the Lake of Tiberias, and then by a gentle ascent to Damascus—is the one which nature has provided, and presents few engineering difficulties. It is a misfortune also to English influence, and thus, indirectly to Missions, that the only English financial scheme of any great importance in the country should thus come to grief. If constructed, the line will have a broad gauge, and trains will easily accomplish the whole journey, from the coast to Damascus in five hours. The Company also have the concession from the Sultan to prolong their line to Bagdad eastwards, and to Jaffa from Haifa. Financially, if properly managed, the line should be a success.

The other projected railway is from Damascus to Aleppo, and thence to the Euphrates. French engineers are now engaged in surveying the route on behalf of the French Company. The route is not quite settled, as there is some idea of starting the line in the *Buka'a* instead of from Damascus, but this will be strongly opposed by the Damascenes.

The concession only allows of the construction of a broad gauge rail.

Thus is the country opening up. Damascus is becoming a great railway centre, and though trade is, at the present moment, much depressed, there will be a sure revival if these last-mentioned lines are completed. The Jews are well aware of this, and considerable tracts of land near Damascus, round Mezerib, and between Damascus and Safed (near the course of the Haifa to Damascus Railway) have been purchased.

ERNEST W. GURNEY MASTERMAN, F.R.C.S.

The Society was well represented at Keewick last month, the Revs. A. H. Kelk, M.A., F. L. Denman, M.A., and Mr. Norollah being present.

With regard to the Jews, what we need is more love, affection, brotherliness, kindness. We must make the transition easier for the Hebrew. He must no longer live in isolated and unassimilated masses in the midst of an unsympathetic Gentile population, but become one of us in nation, heart, and association. Thirty-one years is but a short time for the Hebrew to have forgotten the disabilities and suspicion from which, during long centuries, he suffered. We must not treat each individual Hebrew as if he personally and of his own deliberate choice had rejected Him Whom we believe to be the Messiah. Nineteen centuries of un-Christ-like treatment and of national concentration have made it almost impossible for him to share our faith.

He has been thrown back upon himself, and he has not thought of Christianity as even a possibility. By far the longer number of Hebrews in our own country know absolutely nothing about Christians except that they pass their lives amongst large populations who bear the name of Christian, but who are no recommendation to any faith whatever. We must try to persuade the Hebrews that it is worth their while to inquire about this strong inalienable belief of ours that the Messiah did come nineteen hundred years ago. How is it that whereas there are in the population of the world eight millions of Hebrews, there are no less than 393 millions of those who agree with the Hebrews in accepting the Holy Scriptures of the Old Testament as the Word of God, but who also believe that the Messiah was that marvellous person born of a Hebrew mother, Jesus of Nazareth? Ought they not as patriotic Hebrews to look with an earnestness which they direct to no other subject, into the history of that character, so unique in His influence, who has added no less than 393 millions of believers to the adherents of the Old Testament Scriptures, and whom those 393 millions believe to have been Him of whom the Law and the Prophets continually spoke?

Thirdly, we ought as Christians to take much more trouble than we have taken hitherto in supplying them with short, clear, and succinct statements in their own language of the reasons for our own belief. These ought to be accessible to everyone of the 92,000 in this country, and part of their familiar literature and our religion teaches us every item and precept of theirs; and as they are living in the midst of us who have so much and of such incalculable importance in common with themselves, it is not too much to ask that also in their turn they should try to understand our principles, our beliefs, our reasons, and our hope.—Archdeacon Sinclair in the *Religious Review of Reviews*.

THE JEWISH STORY.—III.

FROM APOSTOLIC DAYS TO 1591 A.D.*

"Persecuted, but not forsaken; cast down, but not destroyed."—2 Cor. iv. 9.

LET me at once state my thesis. It covers the vast period from Apostolic days to 1591 A.D.! Hence, I hold a brief for the delineation of the Jewish Story for more than fifteen and a half centuries.

The utmost terseness of touch is all that I can hope to accomplish. Viewed in the light of a suggestive motto, the relevancy of our text is surely at once apparent. Does it not with the acme of brevity, and yet with sad historic accuracy, picture the course of events from primitive times to the Middle Ages? I approach my subject with warm sympathy and true love for God's ancient people. I begin this study with a heart deeply charged with thankfulness for the unique blessings which have come to the Christian Church from our Jewish brethren.

Well has it been said by a true maker of history, and himself of the seed of Abraham, "The Saxon, the Slav, and the Celt, have adopted most of the laws and many of the customs of these Arabian tribes; all their literature and all their religion.

"They are therefore indebted to them for much that regulates, much that charms, and much that solaces, existence. The toiling multitude rest every seventh day by virtue of a Jewish law; they are perpetually reading 'for their example,' the records of Jewish history and singing the odes and elegies of Jewish poets; and they daily acknowledge on their knees, with reverent gratitude, that the only medium of communication between the Creator and themselves is the Jewish race. Yet they treat that race as the vilest of generations; and instead of logically looking upon them as the human family that has contributed most to human happiness, they extend to them every term of obloquy, and every form of persecution. . . . We hesitate not to say that there is no race at this present, and following in this only the example of a long period, that so much delights, and fascinates, and elevates, and ennobles Europe, as the Jewish. . . . The Jews represent the Semitic principle; all that is spiritual in our nature. They are the trustees of tradition and the conservators of the religious element. They are a living, and the most striking, evidence of the falsity of that pernicious doctrine of modern times, the natural equality of man." May they be led to sincere profession of the whole of the Jewish religion and believe indeed in Calvary as well as Sinai! Let us now glance at their story, mainly by the aid of two simple time divisions,—

1. APOSTOLIC DAYS:—

Concurrent with the Biblical narrative Jewish history during this period has much in it of impressive interest.

The Emperor Caligula gave a rude shock to the wise principle of non-interference as far as possible with the religious liberty of the Jews. He commanded the erection of his image in the temple at Jerusalem. To imperial honours he desired to add divine. Naturally the Jews revolted at this projected outrage and met it by absolute refusal. Petronius, the governor of Syria, championed their cause. He obtained a postponement of the evil day. Mediation was also undertaken by Agrippa I., who succeeded in getting the Emperor to withdraw his mandate. His action, however, let loose a cruel spirit of persecution in Egypt.

Thousands were slain in Alexandria and many synagogues were burned. During the reign of Caligula also it is said that 50,000 Jews were killed in Babylon.

The Emperor Claudius committed the care of Palestine to Agrippa, and the Jews had rest under his rule. He died in 44 A.D., and then once more Roman governors held sway in Judæa. Cuspius Fadus was the first, under whom the rising headed by Theudas took place. He was followed by Tiberius Alexander, Cumanus and Felix. In the days of Cumanus collisions occurred between the Romans and the Jews, and a great slaughter took place at Jerusalem. Under Felix impostors were much in evidence. These incited the people to throw off the Roman yoke. Amongst them will be readily remembered that Egyptian Jew for whom the Apostle Paul was once mistaken (Acts xxi. 38). In this period of lawlessness the conspiracy of the forty aimed at the life of the same Apostle also took place. Festus succeeded Felix and exercised a pacific influence over the turbulence of the people. When Festus died, at the instigation of Ananus, the high priest, the martyrdom of James the Just and other Christians was carried out. Albinus proved a very unsatisfactory successor to Festus; and Florus, who next wielded the sceptre, had his rule marked by frequent disturbances and successive massacres. At length Cestius Gallus, the Syrian prefect, marched his troops towards Jerusalem.

In the Holy City, the Zealots, as the war party was named, prepared to defend the temple. All attempts to promote peace proving vain, there was, finally, open war between the Jews and the Romans. The Emperor Nero sent his greatest general, Vespasian, to quell the rebellion, and Galilee and other provinces fell into his hands. The famous historian, Josephus, shewed great courage and determination in the defence of Galilee.

Jerusalem, rent with faction, awaited the arrival of the Roman forces. Within the walls the three parties were headed respectively by John of Gischala, Eleazar, and Simon, son of Gioras. Vespasian having assumed the purple there was a lull in the campaign, but at last he despatched his son Titus to undertake the siege of Jerusalem. The heroism of the defenders was of the highest order, though disunion was a great hindrance to them. Wall after wall was taken by the victorious Romans, until the temple itself was taken and burned to the ground, August, 15th, A.D. 70. It has well been said that "the history of the world knows of no other catastrophe so mortal as was the combat of the Jewish people with the Roman power."

The presentiment of the heathen Titus, that a special divine judgment had taken place, was but the fulfilment of the word of the Lord. Jerusalem fell, "because she knew not the time of her visitation" (St. Luke xix. 44). It is impossible to enter upon the history of this appalling siege. Let it suffice to state, following Josephus, that the awful number of 1,100,000 persons perished during the war. Let us remember that, from the times of the prophetic words of her rejected Messiah, Jerusalem and the temple were dedicated to destruction (St. Matt. xxiii. 37, 39). The kingdom was taken away and given to the heathen (St. Matt. xxi. 43). From the time of Christ's words until the great destruction which fulfilled them, a precious ingathering was going steadily forward. It consisted of those who were "to form the root of the new congregation of salvation, the branch into which the believing Gentiles were to be grafted." We now contemplate the Israel of God, "the chosen generation, the royal priesthood, the holy nation, the peculiar people" (1 Peter ii. 9), to which the divine promises belong. Nevertheless, our text is suggestive of mighty truth respecting Israel after the flesh: "Persecuted, but not forsaken; cast down, but not destroyed." It is most surely

* A Sermon preached in St. John's Church, Paddington, W., on the 3rd Friday in Lent, March 6, 1896, by the rev. S. L. Dixon, A.K.C., Incumbent of Park Chapel, Chelsea.

true that the captivity of Israel and the destruction of Jerusalem shall extend until the times of the nations of the earth are full. Then shall be fulfilled the inspired Word: "blindness in part has happened unto Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved" (Rom. xi. 25, 26). And this upon seeing the Messiah (St. Matt. xxiii. 39); "for the gifts and calling of God are without repentance" (Rom. xi. 29). We turn now to

II. POST APOSTOLIC TIMES:—

The destruction of Jerusalem marks indeed a momentous era in the history of the Jews. It was a terrible epoch in their story. We find them afterwards without a capital and without the temple. Jamnia now plays an important part in the history of the nation. There was a college of learning there, over which Gamaliel II. presided. Its religious edicts were carried to the Jews of the dispersion. Pharisaic Judaism was now triumphant. It cannot be said, however, that national fanaticism was yet extinct. It needed another blow of awful and tremendous impact. I allude to the sanguinary insurrection in which Bar-Cocheba, the pseudo-Messiah, figured as leader. In this outbreak nearly six millions of Jews perished. Included in this appalling catastrophe was the death of the famous Rabbi Akiba (135 A.D.). A new imperial departure was now made to frustrate all the hopes of the restoration of the Jewish Kingdom. *Ælia Capitolina* was built by order of Hadrian upon Jerusalem's site, and no Jews, on pain of death, were permitted to enter its walls. To accentuate this edict, in a most humiliating manner, he caused the image of a swine to be placed over the Bethlehem gate. Tiberias now became the seat of the patriarchate instead of Jamnia, and retained that dignity till the year 429. Babylonia succeeded when Palestine ceased to be the real centre of Judaism. Since the exile it had been the home of a large and united body of Jews. Enjoying self-government, their native princes, or *Reah Galutha*, was, after the close of the patriarchate in Palestine, left without a rival. Flourishing schools were maintained, and these indeed were finally supreme in the crystallizing of the doctrine embodied in the famous Babylonian Talmud. This was compiled about the year 500.

Turning now to the Roman Empire, after the days of Hadrian, generally speaking, the position of the Jews was one of prosperity.

The so-called conversion of Constantine wrought a painful transformation. The Jews, who had joined hands with the Romans as persecutors of the Christians, now became the persecuted. The cloud lifted somewhat under Julian the Apostate, but successive rulers, notably Justinian, persecuted them more fiercely.

Brighter days came with the dawning of the seventh century. We hail now the rising star of Mohammedanism. Still we find Omar evicting them from Arabia. In Manichæism, however, and Spain, they found compensating prosperity. In the latter country this only closed with the domination of the state by the Catholic Church. Our gaze is next arrested by the Germanic States, which rose, almost phoenix-like, from the ashes of the Empire of Rome. Under these the Jews had fairly prosperous times. These were emphasised by the Frankish monarchs. True succourers were found also in the Carolingians, who turned a deaf ear to episcopal accusations. A sad series of illustrations of the text at the head of this sermon have now to be brought forward. The enmity of the Church became more and more acute. Old enactments of former years were re-enforced. Two causes may be discovered for the depression of the place of the Jews amongst Christians. The one was the feudal system, the other the crusading spirit of the Middle Ages. Intercourse with them

became inevitably shunned, and they were compelled to make themselves conspicuous by the wearing of a little wheel upon their dress. One can well imagine the almost intolerable odium of such a procedure. Constant attacks were made upon the Jews. Popular hatred of them waxed strong, though, it is fair to say, papal and prelatical power was allied in opposing this persecuting spirit.

The Black Death in 1348 was laid at the door of the Jews—the idea being put forth that they had poisoned the wells and rivers. Other considerations for this cruelty must not be overlooked. The Jews of that day were leading financiers and deemed not over scrupulous. This was made the ground of still greater repugnance. Soon, so intolerant a spirit arose towards them that banishment was the consequence. One regrets to have to chronicle the fact that England led the van in this movement. In 1290 they were expelled from our shores by Edward I. A century later we find France adopting the same severe measure. There the door was closed against them in 1395. After the lapse of nearly another century Spain followed suit. This occurred in the year 1492, and three years later Portugal took up the same position. Hence it came to pass that Germany, Italy, and contiguous districts became the principal rallying ground of the unhappy people.

In the Empire of Germany they enjoyed immunity from injury to person or possessions by payment of a tax to the Emperor.

In some degree a sort of autonomy was realised, and they adjusted their civil matters by the authority of the rabbins. The sky was not always serene, however, even in these more favourable countries. Storm lines were often discernible, and not infrequently a tempest of popular anger and bloodshed burst upon the Jews. They were greatly helped, however, in keeping the permit of residence through the prevalence of political confusion in Germany.

Driven forth indeed from one part they found sanctuary in another. Here we must pause in the attempt at treating the enormous period assigned to the limit of a single sermon. Let a brief and closely worded quotation suffice. It is terse indeed and a compression of history born of necessity:

"At the beginning of the sixteenth century, western Europe was almost depopulated of Jews. Most of them lived in Germany, Italy, Poland, and in the Osmanic and African States. In small numbers they were found in India, Malabar, Cochin-China, Bokhara, China, and Abyssinia. Very great was their number in Turkey, where many European exiles sought refuge, especially from Spain, on account of persecution under Ferdinand and Isabella. Very large congregations were soon formed at Constantinople, Smyrna, and other places."

It is not my province to deal with the great Reformation period. Thus much, however, may now be affirmed. From it dates new and better times for the Jews. This arose not so much from the enlightenment on this great question of the Reformers themselves as from the rending of the unity of the Church. This somewhat distracted attention from the Jews and helped to weld a more tolerant attitude towards them. Persecution was rife within the Church and aimed at those confessing reformed opinions.

III. JEWISH MISSIONS.

Time fails me in regard to anything approaching full treatment of this part of our subject. It is imperative, however, to add a few words on this head. Be it always remembered, the College of Apostles ever addressed themselves "to the Jew first." It is undeniable that Hebrew Christians and Jewish proselytes made up the first congregations in the Church of Christ. No less of God were the labours of the Apostles that St. Paul could speak

[A.D. 58, about] of vast numbers of converts from Judaism (Acts xxi. 20). We know, too, that a great company of priests were obedient to the faith (Acts vi. 7), and that the nucleus of the Churches formed in Asia Minor and Greece were Israelites. The work was by no means lost sight of during the second and third centuries. In part proof at least of this let me remind you of Justin Martyr's dialogue with the Jew Trypho, and the work from the pen of Tertullian, entitled, *Adversus Judæos*. One grave difficulty which hindered the promulgation of the religion of Christ amongst the Jews must be instanced: When they lost their political power and national autonomy they gave themselves with intense devotion to the study of the law. The production of the Talmud was the result of this. This caused a wide line of demarcation between them and Christians. It even caused the consideration of Christianity in an impartial spirit to be well nigh impossible. It has been urged that Talmudic studies brought as it were a veil over their eyes (2 Cor. iii. 13—16), which, until their surrender, will continue. It has been pointed out that the history of Jewish Missions bears this out. They are said to be successful among such Jews as break with the Talmud. Into the course of pre-Reformation Mission work it is impossible to enter. Time forbids it, save in respect of a few touches relating to our own country. Singular indeed are these historic fragments. During the reign of William Rufus complaint was made by the Jews of the large defections from their ranks to the side of Christianity. The king desired to enforce recantation, to make the proselytes retrace their steps, but they remained steadfast in their adopted faith. About the year 1200 a very interesting event has to be chronicled. A hospital for converts was built by a certain Prior of Bermondsey, named Richard. This good example was followed in Oxford by the Dominicans. A work was sent forth by the famous Bishop Grosseteste, of Lincoln, to aid in conversions from Judaism. It was called "*De cessatione Legalium*."

Coming to the reign of Henry III., we find that that monarch appointed a house in London for the purpose of receiving and caring for proselytes.

During the rule of Edward I. it has been discovered that no less than 500 proselytes were baptized in it. Yet, strange to say, no less than 16,500 Jews were banished from England by the same king in 1290.

In drawing our study to a conclusion, one cannot but deplore, with one of their own countrymen, the fact that so many millions of the Jewish race still reject the Jewish Saviour. Time and very different treatment, with the Divine blessing, may tend to remove this. It has been said that "it is improbable that any descendants of the Jews of Palestine exist who disbelieve in Christ." It has also been urged on behalf of numbers of Jews living at a distance from the Holy Land, that, "when they first heard of Christianity, it appeared to be a Gentile religion, accompanied by idolatrous practices, from which severe monotheists like the Arabians always recoil, and holding up the Jewish race to public scorn and hatred. This is not the way to make converts.

In the time of the Inquisition all that some Jews "knew of Christianity was that it was a religion of fire and sword, and that one of its first duties was to avenge some mysterious and inexplicable crime, which had been committed ages ago by some unheard-of ancestors of theirs in an unknown land." Speaking of the Sarmatian Jews, the same writer has pointedly said: "Had the Romans not destroyed Jerusalem they would, and their fathers before them, have gone up in customary pilgrimage to the central sacred place, both for purposes of devotion and purposes of trade, and they might have heard from Semitic lips that there were good tidings for Israel. What they heard from their savage

companions, and the Italian priesthood which acted on them, was, that there were good tidings for all the world except Israel, and that Israel, for the commission of a great crime of which they had never heard, and could not comprehend, was to be plundered, massacred, hewn to pieces and burnt alive in the name of Christ and for the sake of Christianity. Is it therefore wonderful that a great portion of the Jewish race should not believe in the most important portion of the Jewish religion?"

May the time that remains to the Christian Church evince a far different spirit, and show indeed a more excellent way! There is a more tolerant and catholic spirit abroad to-day. The Church of Christ, upon its grand Hebrew Christian foundation of Apostles and prophets, Jesus Christ being the chief corner-stone, stretches out a truer hand of welcome to the seed of Abraham. More loving effort in the spirit of prayer and common brotherhood is being made than in any age since Apostolic times. Nor is this all. There is a greater breadth manifested by the Jews themselves, a more unbiassed mind, a readiness to confer in regard to the Christian religion. "The remnant according to the election of grace" is surely being drawn out to acknowledge Jesus Christ of Nazareth as the true Messiah. Let us draw near to this blessed work and speak the truth in love. A remarkable passage from the pen of a distinguished scion of the house of Israel, upon whose writings we have already drawn, may well sum up this sermon:

"Perhaps in this enlightened age, as his mind expands and he takes a comprehensive view of this period of progress, the pupil of Moses may ask himself whether all the princes of the house of David have done so much for the Jews as that Prince who was crucified on Calvary?"

"Had it not been for Him, the Jews would have been comparatively unknown, or known only as a high oriental caste which has lost its country.

"Has not *He* made their history the most famous in the world? Has not *He* hung up their laws in every temple? Has not *He* vindicated all their wrongs? Has not *He* avenged the victory of Titus and conquered the Cæsars?"

"What successes did they anticipate from their Messiah? The wildest dreams of their rabbis have been far exceeded. Has not Jesus conquered Europe and changed its name to Christendom? All countries that refuse the Cross wither, while the whole of the New World is devoted to the Semitic principle and its most glorious offspring the Jewish faith; and the time will come when the vast communities and countless myriads of America and Australia, looking upon Europe as Europe now looks upon Greece, and wondering how so small a space could have achieved such great deeds, will still find music in the songs of Zion and still seek solace in the parables of Galilee.

"These may be dreams, but there is one fact which none can contest: Christians may continue to persecute Jews, and Jews may persist in disbelieving Christians, but who can deny that Jesus of Nazareth, the Incarnate Son of the Most High God, is the eternal glory of the Jewish race?"

"Brethren, my heart's desire and prayer to God for Israel is that they might be saved." "Pray for the peace of Jerusalem, they shall prosper that love thee"—and all, "through Jesus Christ our Lord," "Amen! Amen!"

According to the "Life on the Eastern Frontier," the local Jews have petitioned the Governor-General of the Amoor territory to increase the number of Jewish pupils in the Tohtin Gymnasium from 5 per cent. of the whole number of pupils to 10 per cent., but the petition was not granted.

AMONGST JERUSALEM JEWESES.

MISS E. G. BIRKS sends the following interesting reports for the months of January and February :—

"The meeting for Arabic-speaking Jewesses, held on Monday morning, was open six times, beginning January 20, with an average of between six and seven. The number on the book was 14. This meeting was the most affected by the opposition of the rabbis.

"That for German Jewesses, on Tuesday afternoons, was open eight times from January 7, with an average attendance of 17. Twenty-five names were on the book. To these women, and in the workroom to which I go on Tuesday mornings, I have been explaining the Jewish Haphtorah from the Prophets each week.

"The meeting for Spanish Jewesses, held on Wednesday afternoons, was open eight times, and had an average attendance of 30. Forty names are on the book. With these and the Arabic women I went through the types in Exodus and Leviticus. I first take the subject with the Spanish women, then, before the next Monday, write it in Arabic, and the Bible-woman goes over it with me and corrects it. In the meeting I speak as far as I am able, and then she takes up the subject; this keeps their attention better than speaking by interpretation. One week she was ill, and I had to take them alone.

"I take the Scripture instruction of the Spanish children in the Day School twice a week, and also the New Testament; Miss Paterson taking

the Old Testament. There are about fifteen, most of them under ten years old; some of them answer very nicely. The attendance at the School was very thin during January, partly from fear of the rabbis and partly from the very wet weather. Now there are forty children coming pretty regularly.



JERUSALEM JEWESES IN WALKING COSTUME.

The Sunday School fell from thirty to six, and now we have about fifteen.

"Three girls (Ashkenazi) have been coming to my house on Thursday afternoons for needlework, and two young married women, who belong to the Mothers' Meeting, also come to learn English. When the

numbers rose to five, I promised them a second lesson on Monday afternoons; now two are employed in making Passover bread and cannot come.

"The average attendance at the Night School has been seven, in spite of the wet weather—six hardly ever miss; three or four come only occasionally. With Mr. Kelk's permission, I have engaged an Arabic Biblewoman, aunt of our Schoolmistress, for four mornings a week. She helps me with the Arabic Women's Meeting, instructs an Arabic woman in the Enquirers' Home, and visits the Hospital once a week. On Friday mornings she goes with the Schoolmistress to the mothers of the children, and on other mornings I take her with me as interpreter. When she is known in some of the houses I hope she will be able to go alone. She really loves the Jews, and has her heart in her work."

For the next three months Miss Birks reports:—

"In March the Convention Meetings, and then Passover and Passion Week falling together, made a fortnight's break in the work, and I went to Hebron for five days. At the Jewish Whitsuntide I also went away for four days to Ramallah, the School having to be closed for a week, owing to repairs in the drainage of the road, done by the Municipality, but none of the Meetings were stopped for Whitsuntide. The School now again numbers 50, though only 40 get dinner given them. The Sunday School attendance has not been good since the children were frightened last Christmas—varying from 10 to 20. The average attendance at the Meetings for the three months has been:—Spanish, 34 to 35 (42 on the books); German, 15 to 16 (25 on books); Arabic, 10 to 11 (18 on books). I have begun a class for Ashkenazi girls, who want to learn English, twice a week. Six girls have joined, besides two women from the Mothers' Meeting, but their attendance is rather irregular.

"Miss James is helping me with Night School for lads four evenings a week. Six of those whom I have taught since last October have gone to England or America; nine are now attending more or less regularly.

"So many classes leave less time for visiting. Thursdays and Saturdays I have the whole morning, Tuesdays and Wednesdays only what is left after a lesson in School or Workroom, and Fridays I go to the Enquirers' Home, or to proselytes who need teaching. Since March I have paid 139 visits. The Biblewoman whom I engaged last January for four mornings in the week is, I think, doing useful work. She needs training how to deal with the Jews, and cannot meet the men in argument, which they so dearly love; but as she does not visit on Saturdays she seldom meets the men; she has a real love for the Jews, and desires to win them for Christ. I have a lesson with her once a week to prepare for the Arabic Mothers' Meeting. This teaches her what to say and me how to say it in Arabic. Once a week she visits with me, once with Miss James, and once with the Schoolmistress,



BRISTOL.

The Rev. J. M. Eppstein sends the following short sketch of the half-year's work, which will be found of great interest:—

"We are working quietly and unobtrusively, under difficulty and much opposition, still, I trust, with blessing from above. The services on Saturday are carried on regularly in St. Paul's Mission Hall without intermission: and although there is but a small audience, it is an attentive and earnest one.

"We have opened a Night School, where English, Hebrew and Yiddish are regularly taught three nights in the week. It is not an easy matter to get pupils, as the Jews here are very shy and suspicious, and the community most vigilant. There are not many pupils, but Mr. Sopote has been very persevering. When Dr. Adler was here to preach a funeral sermon on the death of Baron de Hirsch, one of the pupils, quite a youth, who was learning Hebrew, was brought before him. Dr. Adler forbade him to come to us, and requested the local rabbi to teach him; I am thankful to say, that as the rabbi was unwilling to do this—even to rescue him from the Missionaries—he has come back to us.

"A Jew, a great enemy to the truth, keeps a vigilant watch over the Home, and if he is unsuccessful in dissuading the inmates from believing in Christ, I am afraid he has succeeded in corrupting some. However much this is to be regretted it helps to rid us of the weak and non-genuine men, and at the same time shews that the others are more reliable.

"Our Bible Class has been held regularly in the Home for the Inmates, and for strangers who from time to time happen to drop in. We have had a larger number of Inmates this year up to the present time than in any previous year. There have frequently been ten residing there at one time. Twenty-two have been admitted, of whom nine left or were dismissed; five have been baptized and left, and eight are still in the Home, three of whom are anxiously awaiting baptism. I have administered holy baptism to eleven persons this year (eight adults and three children), on January 23rd, at St. Mary Le Port; February 28th, at Emmanuel, Clifton; April 8th, at St. Michael's Church, Bristol; and on June 14th, in Clifton Parish Church,

"Eighty Enquirers have been admitted into the Home since I entered upon my work here, a little more than two years ago. They have received instruction in the Christian religion for a longer or a shorter period. The baptisms altogether have been thirty-four.

"Our help is in the Lord, who made heaven and earth.' We go on perseveringly and cautiously; some of the Enquirers have been under instruction and observation for more than five months. We trust they are honest and genuine.

"When I am out on deputation work, and am visiting a place where there are Jews, I never forget that, before all things, I am a Missionary, and in this way have had several opportunities of preaching Christ. At Boston, Lincolnshire, where I am well known to the Jews, I had most encouraging work, visiting several houses, and distributing books and tracts, which I have supplemented since. There are some interesting Jews there, and also a very philanthropic Jewess."

THE BALTIC PROVINCES.

In April Mr. C. Urbeschat visited several towns in the province of West Prussia. From his itinerary we select the following particulars:—

"Konitz has a Jewish population of 100 families, the majority belonging to the better class. I visited ten families and had opportunities of telling them of salvation by the Lord Jesus. In the house of I—, I had a conversation on religious subjects. We spoke about atonement by the Messiah, the time and object of His coming, and I told them that the prophecies of the Tenach relating to the Messiah have been fulfilled in the Lord Jesus. A Jewish lad attentively followed my arguments.

"The little town of Vandsburg has a large Jewish population of 400 Jews. I visited 13 families, by whom I was kindly received, with one exception.

"I held four Mission Services, which were also attended by Jews. Christians shewed much interest in our Mission, and asked for tracts to distribute among the Jews. One Christian friend said: 'I myself will read the tracts before the Jews.'

"At Kempelburg, with 2,800 inhabitants, 700 are Jews, and it is therefore called, 'Jerusalem of West-Prussia.' The pastor told me that the Jews here belong to the rudest classes, and I began my visits with expectation of insults. But I experienced the contrary. In all the families I called upon I was kindly received, and had many opportunities of

speaking about our Lord. In one shop I had a long conversation about the Messiah, and sold two New Testaments and a tract. In another I spoke for a long time of salvation by the Messiah, and explained some prophecies. With a Jewish gentleman I had a long conversation about atonement by sacrifices and by the Messiah. With other Jews I spoke about the fulfilment of prophecies in the Lord Jesus.

"I held a Mission Service in the church before a large congregation, only one Jew being present.

"At Alrotschen, with a Jewish population of 200 souls, I was kindly received by all whom I visited, and had opportunity enough to speak of salvation by the Lord Jesus.

"In the shop of the Jewish merchant K—, I had a long conversation with Jews on the Messiah.

"I went to the synagogue, and attended the service; but I was reminded of the words of God spoken by the prophet: 'This people draw near Me with their mouth, and with their lips do honour Me, but have removed their hearts far from Me.'

"I held a Mission Service in the church before a large congregation. More than 20 Jews attended.

"At Nakel I visited 16 Jewish families and was everywhere kindly received. I had much opportunity of telling them of our Lord. In the evening I held a Mission Service, to which I had invited Jews.

"Bromberg has a large Jewish population of 1,451 Jews, of whom I visited 21 families, but I had little success. Most of them were indifferent, so that I could speak but few words with them. Many, however, accepted tracts.

"At Fordon, a little town with a Jewish population of 335 souls, I visited 17 Jewish families, and was everywhere well received. I was very thankful to God, that He gave me so much opportunity to proclaim in so many families the Gospel of Salvation. With Mr. C—I had a long conversation; he bought a New Testament. In seven other shops I spoke at length about the Messiah, shewing how the prophecies were fulfilled in Him.

"I held a Mission Service, to which I had invited the Jews; they all promised to attend, but I could not perceive one of them present.

"At Thorn, with a Jewish population of 1,271 Jews, I visited 23 Jewish families and had much opportunity to proclaim the Gospel. Everywhere I was well received."

Mr. Urbeschat also visited Graudenz, Dirschau, and Elbing, with experiences similar to those related above.

LITERARY NOTICES

Jesus is Coming. By W. E. BLACKSTONE. London: S.W. Partridge and Co.

THIS is a book for those who "love the Lord's appearing," and may be regarded as an interesting contribution to the numberless interpretations of that great event. Whether it is correct or not we do not pretend to say. As members of the Church of England we prefer to keep to the broad statements of doctrine, "He shall come to judge the quick and the dead" (Apostles' Creed). "In the last day, . . . He shall come again in His glorious Majesty to judge both the quick and the dead" (Collect for Advent Sunday). We "look for the Resurrection of the dead and the Life of the World to come" (Nicene Creed) without entering deeply into speculative discussions which can hardly serve any good or practical purpose.

Aside with Jesus. A Few Words for the Sick and Weary, from a Fellow-sufferer. London: Operative Jewish Converts' Institution, 12, Palestine Place. Price, One Penny.

It gives us pleasure to do what we can to increase the circulation of this little booklet. In eight short chapters a few comforting thoughts from the Word of God are lucidly dwelt upon. The author "has often been laid aside," and in a quiet and simple manner he tells of those things which have refreshed himself when he lay upon "the bed of languishing." In the concluding chapter he gives some verses which came to him during one of his illnesses, and we mention them because they very sweetly express much consolation for those whom the Lord takes "aside from the multitude" in order to bless them and to make them a blessing.

The Jewish Race in Ancient and Roman History. By A. RENDA, LL.D.; translated by THERESA CROOK. London: Burns and Oates.

THIS book deals with the history of the Jews from primitive times down to the fall of the Western Empire at Rome in the fifth century. It is concisely written. The second and third parts, however, have more to do with general ancient history than with that of the chosen people.

Prophecy an Evidence of Inspiration. By MAXWELL M. BEN-OLIEL. London: Griffith Farran and Co.

THIS little book contains the substance of four Advent addresses, shewing how the prophecies are evidences of the truth of the Bible. The author deals with Fulfilled Prophecies (concerning our Lord, the past and present condition of Israel and the Gentile nations with whom they had intercourse) at greater length than with the Unfulfilled Prophecies. This is as it should be. The latter are tenderly and reverently handled, without any undue prying into those things concerning which our Lord said: "It is not for you to know the times and the season." The author sees the following indications of the fulfilment of the Word as regards the future of the Jews:—

"I see indications in the restoration of rain and fertility to the Holy Land. The barrenness is disappearing. Fresh vegetation

and flowers and fruits are everywhere to be seen throughout the Holy Land. I see them in the gradual return of the Jews at the present time to the Holy Land. I see them in the persecutions of the Jews by Russia and Germany and other countries. If Israel is reluctant to go back to their own country, if Israel is engrossed in worldliness, and satisfied to dwell among the Gentiles as they did among the Canaanites of old, God will punish them and *compel them to go back to their own Land* by persecution, by oppression, by exile. And just as in the first restoration it was at first only a few who went, and then by degrees the number increased, till there was a kingdom in the time of our blessed Lord; so it will be in the future. There are now small parties going back to the Holy Land, and in the next ten years there will be a larger number; and so it will go on till the word of God is fulfilled, and the nation is established, and the land cultivated, and the glory of His own people re-established, and the heathen shall see it and shall say, 'this hath God wrought!'"



The Quarterly Prayer Meeting was held in the Society's House on July 14, when an address was given by the Rev. H. A. Raynes, M.A., Vicar of Christ Church, Warley.

The Tunbridge Wells Anniversary was held on July 19 and 20, the deputation being the Revs. O. J. Ellis, D.D., and A. H. Kelk, M.A.

The Annual Sermons on behalf of the Society were preached on June 21, in Holy Trinity, and in Christ Church, Weston-super-Mare. The Annual Meetings took place at the Church Institute, when the Rev. A. H. Kelk gave two addresses, the subject being "In and around Jerusalem." The Rev. J. Dawson presided in the afternoon, and the Rev. Colin Campbell in the evening. The total receipts of the local branch for the past year amounted to £293 3s. 4d., a considerably larger sum than before, including legacies amounting to £150. There were large audiences at both meetings.

The Cheltenham Anniversary was held on July 12 and 13, the deputation being the Revs. D. L. Picoairn, M.A., Vicar of Monkton-Combe, Bath; and the Rev. J. C. S. Kroenig, Vicar of St. Barnabas', Hull, both of whom gave illustrated Lectures on the Monday.

The Rev. A. C. Adler reports that on Wednesday, 1st July, he was invited to address a great "National Open-Air Missionary Meeting" of Dutch Christians, at Waterland, near Velzen. This Mr. Adler always find one of the most valuable opportunities for arousing the interest of Dutch people in the Society's work, and for giving publicity to its operations. A large number of Dutch clergy were present.

"Last month," writes the Rev. A. Bernstein, "I was enabled to speak of the unsearchable riches of Christ to hundreds of sons and daughters of Abraham in the East End. Every day, with the exception of Sunday, our Mission Hall is quite a meeting-place for Jews. They can be found there either in the morning or evening, and, during the medical days, the greater part of the

day. Friends who visit the Hall are quite astonished to observe the attention the Jews pay to the discourses, and to find that some are not far from the kingdom of God. We had all our hands full. The great poverty among the Jews in the East End is both an advantage and disadvantage to the Mission. It is like a two-edged sword which cuts both ways. While it drives many to the Missionaries for temporal assistance, and gives them the

opportunity of hearing the Gospel message, it, on the other hand, is a great hindrance to the Missionary in finding out the real state of the heart."

The Editor is not necessarily responsible for opinions expressed in signed Articles, in Articles marked "Communicated," or in the Correspondence.

ANNIVERSARIES OF AUXILIARY ASSOCIATIONS, &c.

EASTERN DISTRICT.

Secretary.—Rev. J. STORMONT BELL, M.A., 1, Stanley Avenue, Thorpe Road, Norwich.

Date.	Place.	Serm. or Meet.	Collec-tions.	Date.	Place.	Serm. or Meet.	Collec-tions.
1896.	ESSEX.		£ s. d.	June 21	Canterbury, St. Peter	S	3 10 0
June 14	Colchester, St. Peter	SS	9 4 5		Coltishall & St. Haut-boys	SS	2 17 1
	Do. St. Nicholas	SS	4 13 1		Great Poringland	S	0 9 6
	Do. St. Andrew	SS	4 2 5		Rockland & Helling-ton	SS	1 2 3
	Great Horkesley	SS	4 8 1				
	Little Horkesley	S	0 11 11				
15	Colchester	MM	4 8 8				
21	Great Baddow	SS	14 14 0				
23, 24,	Clacton-on-Sea, Pa- and 26	SS	14 14 0				
	Leistine Exhibition						
	NORFOLK.			7	Walton	SSS	4 5 2
7	Norwich, St. Benedict	SS	0 6 2		Old Newton & Gipping	SSS	2 9 0
	Do. St. Philip	M	None.	8	Felixstowe	M	4 0 4
				12	Bury St. Edmunds	MM	5 0 0

NORTH-WESTERN DISTRICT.

Secretary.—Rev. S. SCHOR, 25, Cavendish Road, Blundellsands, Liverpool.

Date.	Place.	Serm. or Meet.	Collec-tions.	Date.	Place.	Serm. or Meet.	Collec-tions.
1896.	CHESHIRE.		£ s. d.	April 3	Liverpool, St. Silas,	S	2 3 0
April 3	Claughton, Christ Ch.	S	16 5 6		Pembroke Place	S	1 0 0
	Acton	S	1 13 4	12	Do. Garston	S	2 17 1
	Macclesfield, St. John	S	20 11 5		Do. St. Athanasius	SS	0 0 1
	Do. Huddersfield	S	0 10 6		Do. St. Luke	S	None.
7	Chester	M	None.		Do. All Saints	S	1 17 1
18	Sockport, High Lane	M	1 8 3		Do. St. Matthew	SS	2 2 0
	Bredbury	SSS	6 12 4		Toxteth		
May 3	Alderley Edge	SSS	15 18 8		Do. St. Bride	SS	19 6 1
24	Little Budworth	SSS	3 3 7	13	Do.	MM	1 15 5
31	Congleton	SSS	7 0 3	16	Southport	MM	13 8 1
				17	Lancaster	M	9 15 9
				19	Liverpool, St. Paul,	SSS	16 18 2
				20	Princes Park		
				26	Birkdale	M	6 4 9
				26	Parr, St. Helen	SS	2 9 5
					Blackburn, St. Barns	S	13 12 0
Mar. 8	Liverpool, Woolton	M	3 0 8	May 13	Liverpool, St. Mary,	S	1 7 4
7	Do. St. Nathaniel	SSS	None.		Kirkdale		
8	Southport, St. Andrew	SS	12 9 0	14	Do. St. Cleopas	SS	1 0 3
12	Liverpool, St. Paul	M	1 2 0		Do. St. John, Walton	S	4 10 10
13	Do. "Lord's Re- membrancers"	M	None.		Do. St. Luke	SS	1 11 10
15	Blackpool, Christ Ch.	S	13 17 6	21	Liverpool, St. Polycarp	M	1 5 0
16	Do. Do. Do.	M	7 13 0	29	Do. Fairfield	M	3 7 0
22	Lancaster	SS	4 1 0				
	Do. Scotforth	S	0 14 9				
	Liverpool, Kensing- ton	M	3 0 0				
26	Ormskirk	S	1 4 6				
April 3	Liverpool, St. Michael's	S	15 18 0				
	Hamlet						
	Do. St. Clement	S	2 6 10				
	Windsor						
	Do. St. Peter, Ever- ton	SSS	2 2 0				
	Do. Aintree	S	1 16 2				
	Manchester, St.	SS	2 3 7				
	Do. Salford, Ch. Ch.	S	5 6 6				
	Do. Newton Heath,	SS	1 6 6				
	St. Anne						
	Do. Albert Memorial	SS	5 0 0				
	Chadderton, Ch. Ch.	S	2 14 9				
	Southport, All Saints	SS	2 0 11				
	Ribblesdale	S	0 10 0				

METROPOLITAN DISTRICT.

Secretary.—Rev. W. W. POMEROY, M.A., 40, Denning Road, Hampstead, N.W.

Date.	Place.	Serm. or Meet.	Collec-tions.	Date.	Place.	Serm. or Meet.	Collec-tions.
1896.	BUCKINGHAM.		£ s. d.	June 24	Blackheath	M	3 17 6
May 31	Haversham	SS	1 13 3		Burnt Ash Hill	M	3 21 0
	Little Linford	S	0 12 10				
June 14	Penn Wood	SS	1 1 0				
	Loudwater	SS	2 2 8				
21	Swanbourne	SS	2 8 2				
	HERTFORDSHIRE.						
May 10	Sandon	SS	0 15 1	April 8	Paddington, St. James	SS	10 0 0
	Rushden	S	0 11 0		Kilburn, St. Mary	S	4 11 6
28	Wallington	M	5 8 9	May 28	Clerkenwell, St. Peter	M	None.
June 21	Colney Heath	SS	1 8 0	June 25	17, Clevedon Place	M	8 13 6
	St. Paul's Oak	SS	7 15 5		Hampstead, Trinity	M	1 2 0
26	Barnet	M	2 7 5				
27	William	M	7 15 2				
28	Do.	SS	1 13 2	May 14	West Dulwich, Em- manuel	S	2 1 2
29	St. Alban, Christ Ch.	SS	8 18 4	29	Wimbledon	M	None.
	Do.	MM	1 13 2				

NORTHERN DISTRICT.

Secretary.—Rev. F. HEWSON WALL, LL.D., 17, Bootham Terrace, York.

Date.	Place.	Serm. or Meet.	Collec-tions.	Date.	Place.	Serm. or Meet.	Collec-tions.
1896.	DURHAM.		£ s. d.	April 3	YORKSHIRE.		
April 3	Coxhoe	S	0 15 6		Shipley	S	1 11 7
	Sunnybrow	S	0 8 0		Wagham	S	1 6 6
	Durham, St. Nicholas	SS	0 8 0		Rawdon	S	1 12 10
	Bunton	SS	1 4 4		Easingwold	SS	2 16 7
	Felling	SS	1 4 3	June 7	Selby, St. James	SSS	4 10 6
	SCOTLAND.				Leeds, All Hallows	M	None.
	Edinboro', St. Vincent	S	1 16 6		Easingwold	SSS	3 1 10
					Bliton	SS	3 12 8
					Thornthwaite	S	1 0 0

SOUTH-EASTERN DISTRICT.

Secretary.—Rev. C. S. PAINTER, M.A., 80, Lansdowne-road, Croydon.

Date.	Place.	Serm. or Meet.	Collec-tions.	Date.	Place.	Serm. or Meet.	Collec-tions.
1896.	CHANNEL ISLANDS.		£ s. d.	June 28	ISLE OF WIGHT.		
May 10	Guernsey, Holy Trin.	SS	18 0 6		Sandown, Christ Ch.	SS	11 5 6
	Do. St. James	S	0 0 0		Do. St. John	S	4 6 3
	Do. St. Saviour	S	1 1 7		Do. "Beehive"	M	0 8 3
11	Do. St. Peter Port	S	1 1 0				
17	Alderney, St. Anne	S	1 1 0				
	Guernsey, St. John	S	1 10 0				
	Do. St. John	SS	4 15 7	May 3	Paddock Wood	SS	1 11 6
	Do. St. Sampson	S	1 1 10		Nettlestead	S	2 3 7
	Jersey, St. Owen	S	5 11 8		Totton	S	1 6 0
18	Guernsey, St. John	M	1 11 5				
	Jersey, St. Helier	M	1 17 6				
19	Do. St. Aubin	M	1 18 8	31	Chobham	SS	2 10 0
20	Guernsey, St. Sampson	M	0 17 0	June 13	Richmond	M	3 0 0
21	Jersey, First Tower	M	1 18 0	28	Stoke-next-Guildford	SSS	6 0 3
24	Do. All Saints	S	1 2 4		Do. Christ Church	SS	10 7 4
	Do. St. Helier	S	3 4 1	29	Do.	M	3 11 8
	Do. St. Martin	S	1 16 4				
	Sark	S	1 1 0				
	HANTS.			May 10	Mark Cross	SS	6 0 0
3	Droxford	SS	4 16 1		Newhaven	SSS	3 1 10
17	Curdridge	SS	4 19 3	24	Hellingly with Hor- ham Road	SS	3 1 4
18	Lynton	SS	11 0 0	June 16	Eastbourne, Beech- wood	M	6 6 4
June 14	Alresford	SS	2 11 6				
16	Do.	M	2 1 8				

MIDLAND DISTRICT.

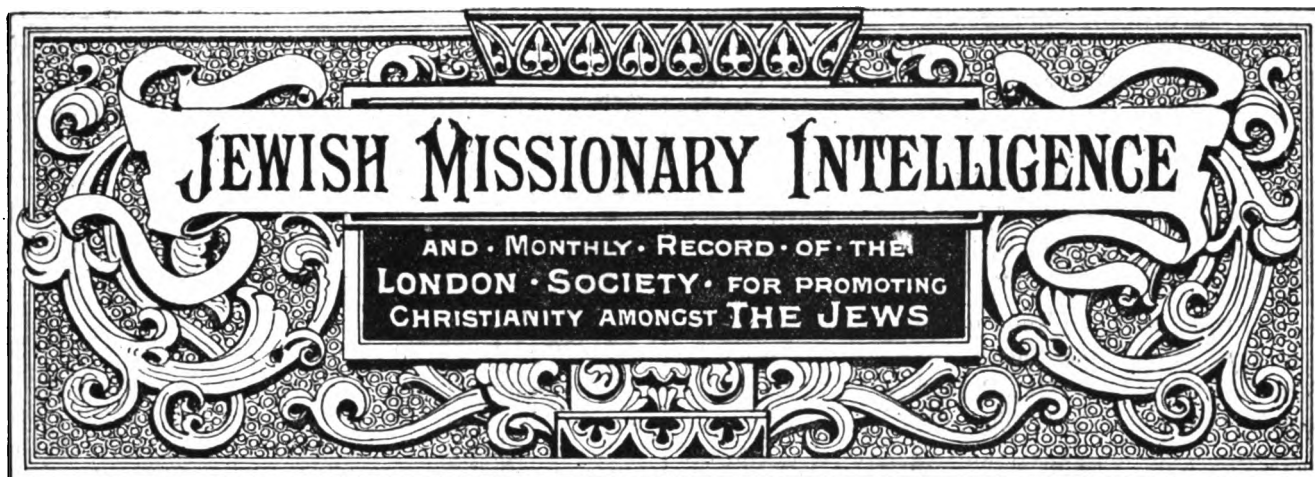
Secretary.—Rev. C. HUMPHREY, LL.D., 7, Braithwaite Road, Sparkbrook, Birmingham.

Date.	Place.	Serm. or Meet.	Collec-tions.	Date.	Place.	Serm. or Meet.	Collec-tions.
1896.	BEDFORDSHIRE.		£ s. d.	June 21	LINCOLNSHIRE.		
April 3	Husborne Crawley	SS	2 6 6		Lincoln, St. Nicholas	S	3 13 4
May 21	Luton, St. Matthew	SS	2 17 11		Do. St. Paul	S	0 16 8
		SS	2 17 11		Do.	M	2 1 3
	DERBYSHIRE.						
April 3	Derby, Christ Church	SS	5 12 0	April 19	Nottingham.	SS	8 2 0
May 3	Swanwick	S	2 7 0		Attenborough	SS	2 0 7
June 14	Newton Solney	SS	8 8 1	May 17	Retford, St. Saviour	SS	3 8 9
	Sutton	M	8 10 0		Do. Clarendon	S	0 10 0
	HEREFORDSHIRE.						
April 3	Hereford, St. Peter	S	3 1 1	April 28	Staffordshire.	S	1 8 6
	Do. St. James	S	3 6 0	May 21	Kingswinford	SS	6 1 9
					Wolverhampton, St. Paul	S	1 14 7
May 17	Leicester, Holy Trin.	S	8 19 2				
June 16	Loughborough	SS	4 7 0	April 28	Worcester.	S	1 10 0
	Aston	S	0 10 4	June 28	Broadway	SSS	6 1 4

IRELAND.

Secretary.—Rev. EDWARD H. LAWSON O'NEILL, B.D., 45, Molesworth Street, Dublin.

Date.	Place.	Serm. or Meet.	Collec-tions.	Date.	Place.	Serm. or Meet.	Collec-tions.
1896.				June 21	Belfast, St. Thomas	SSS	
June 7	Portlewart	SS			Dervock	S	
	Dublin St. George's and Clonille Iron Churches	SSS			Rallyconell	SS	
14	Killiney	SS		27	St. Mathias	M	
	Rathfarnham	SS			Rallymens	S	
	Rathmoney	SS			Broughshane	S	
16	Portrush	M			Cookstown	SSS	
21	Glenties	SS					



SEPTEMBER, 1896.

BY THE WAY.

ARRANGEMENTS are being made to hold an Inaugural Ceremony in connexion with the Society's Schools, Streatham, in October. Full particulars will be announced next month. *

The Bishop of Gibraltar, Dr. Sandford, had an interview with the Committee on June 19, and bore interesting testimony as to the work of the Society's Missionaries in the South-East of Europe and North Africa. *

We sincerely regret to record the death, on June 16, after a long and trying illness, of one of the most faithful and devoted former Missionaries of the Society, the Rev. David Albert Hefter, at the advanced age of 77 years. Mr. Hefter was a Christian Israelite, born at Dembrowa, in Galicia, in 1819. Having entered the Society's service, he was attached to the Jerusalem Mission, and ordained deacon by Bishop Gobat, in 1855, and priest three years later. He was stationed at Pesth in 1862, at Memel in 1864, at Posen in 1869, and at Frankfort in 1872, where he remained till 1887, when failing health compelled him to retire. *

Again we draw our generous friends' attention to the *Jerusalem Mission Hospital Building Fund*. The Institution is rapidly approaching completion. Further donations are urgently needed, and earnestly asked for. The Jerusalem Hospital Building Fund amounted to £9,441 13s. 4d. on July 31, whilst the expenditure to the same date amounted to £10,013 9s. 3d. *

Dr. E. W. Gurney Masterman, at present stationed at Damascus, has been constituted, from April 1 last, the "Eustace Maxwell Memorial" Missionary: the

fund which is raised for that purpose furnishing his stipend. Our readers' prayers will, we are sure, follow one who is, so to speak, "baptized for the dead," and who is doing the work which Eustace Maxwell had set his heart upon, before the Lord called him home. Eustace Maxwell had decided to be a Medical Missionary, he had decided to go to the Jews, and was thinking of Damascus as his future sphere of labour. We trust that friends will keep up their subscriptions to this Special Fund, the Secretary of which is Mr. Arthur Mercer, 125, Lingfield Road, Wimbledon, S.W. *

We deeply regretted to hear of the cruel murder, on May 7, of Dr. Charles S. Leach, his wife, and little son, at Sfax, in North Africa. Dr. Leach had been at Sfax since August of last year, prior to which time he had spent six years as a Medical Missionary at Algiers. He was well known to the Rev. C. F. W. Flad, the Society's Missionary at Tunis. *

Dr. Herzl recently expounded his scheme of "The Jewish State," at a meeting of the Maccabæans, when it was resolved that a Committee be formed to discuss the said scheme. *The Jewish World* says that the question is well within the range of practical politics, and adds:—"It is, therefore, the obvious duty of Jews to go thoroughly into the matter, and see what steps can be taken. Even before we heard so much of what Dr. Herzl had done, and was prepared to do, it was pointed out in the *Jewish World*, that not only financial support for such a scheme could be readily obtained, but also that even the political difficulties might be gradually removed. It now appears tolerably certain that Dr. Herzl has been able already to assure himself,

and those—whoever they are—whom he represents, that some of the Powers of Europe are more or less favourably disposed towards the scheme. Moreover, he seems to have ascertained that the Porte would be prepared, under certain conditions, to hand over the Holy Land to the people of Israel, or, at least, to the company or society representing Israel in the matter.”

The article on “The Modern Jew,” in the *Quarterly*, held to be an indictment against the race, was recently fiercely attacked by Mr. H. Cohen in two papers contributed to the *Fortnightly*. This writer, of course, defends his co-religionists, and declares that the influence of Rabbinism is slowly dying in those countries where the Jews have been emancipated; “whereas those governments which have not emancipated even their gentile subjects have the Rabbinical Jews they deserve.” We notice, but without surprise, that “gentile” is here spelt with a small *g*, for, to a Jewish mind—filled with the perfections of his race—the numerous Gentile nations are of very little account; although we must do Mr. Cohen the justice to say that he admits that the absence of modesty in a Jew is a national blemish.

“The Dietary Laws from a Woman’s Point of View” are set forth in the latest *Jewish Quarterly*. Dismissing the question of any hygienic value, the writer discusses their usefulness as a means of maintaining Jewish separateness, and of promoting Jewish holiness. On the latter point she is very emphatic, maintaining—and that rightly—that a conscientious and self-sacrificing performance of duty makes for spirituality, although many who observe the dietary laws are spiritually inert, and their morality below the ideal. She lightly passes by the charge that modern Judaism is “a religion of pots and pans.”

The Ven. Archdeacon King, who was recently elected an Honorary Life Governor of the Society, wrote from Sydney in June:—“Many years have passed away since I was first invited, while at Cambridge in my first term, in 1841, to collect the annual subscriptions of the undergraduates of my own year. The Secretary then was Mr. Hose, and this led to my taking an interest in the Society, and, excepting for a few years, when I am afraid its claims were forgotten, I have felt that interest strengthened ever since. I am now drawing near the end of my pilgrimage, but I love the Society and its work, and pray that the blessing of the God of Israel may unceasingly rest upon it and make it the happy instrument of winning many souls to glory in the acceptance of the loving Saviour.”

A CONVERSATION WITH A RABBI.

MR. T. E. ZERBIB, of Mogador, narrates the following interesting incident:—

“A Rabbi, to whom I offered a New Testament, after a conversation, said, ‘What book is this?’ ‘It is the book of God,’ I replied; ‘the book of the eternal covenant which God made with our fathers!’

“‘But of what God are you speaking?’ asked the Rabbi.

“‘Of the God,’ I answered, ‘who will have all men to be saved, and come to the knowledge of the truth (1 Tim. ii. 4). It is the book of Him who saves His people from their sins.’

“The Rabbi: ‘I do not require your book to save me, my good works and my prayers are in themselves sufficient to save me.’

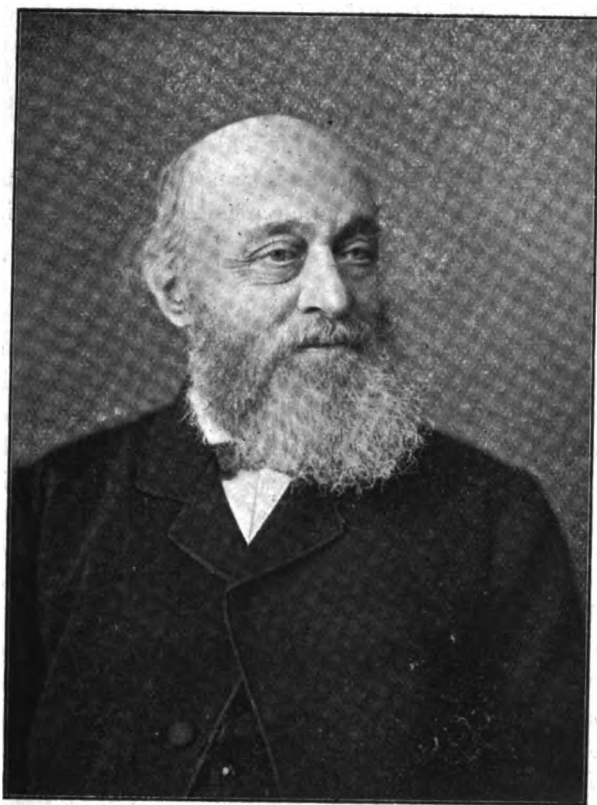
“‘How can you speak of your good works before the Holy One of Israel?’ I replied. ‘Have you not read in the prophet, “I will declare thy righteousness, and thy works; for they shall not profit thee.” (Is. lvii. 12). “We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away” (Is. lxiv. 6). “Is it any pleasure to the Almighty that thou art righteous? or is it gain to Him that thou makest thy ways perfect.” (Job xxii. 3). “You speak of your prayers,” I continued, ‘and your good works saving you. The Messiah of Israel said in this book, which you refuse, “When ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do.” (Luke xvii. 10).

“The Rabbi did not know what to answer, and was evidently touched by my arguments, as he said, ‘Oh! everything that you have said is the truth; it is the Messiah, and the Messiah alone, who will save His people from their sins; and really, this Messiah can be no other than Jesus of Nazareth!’

“‘If you believe,’ I replied, ‘that Jesus of Nazareth is the true Messiah, why do you not confess it? Why do you not serve God according to your conscience, in saying to your family and to those who surround you, “We have found the Messias, which is being interpreted the Christ” (John i. 41). “Who-soever therefore shall confess Me before men, him will I confess also before My Father, which is in heaven.” ‘Here is a promise,’ I continued, ‘which, if you are a child of God, will not let you hesitate to say to your brethren that Jesus is the Messiah promised by Moses and the prophets.’

“The Rabbi thanked me for the precious time he spent with me, and left very much impressed with what he had heard, promising to come again after he had studied the New Testament and the religious publications which I gave him.”

THE LATE ALDERMAN BENJAMIN LEVY.



THE LATE ALDERMAN BENJAMIN LEVY.

IT was with deep regret that, on our last Missionary visit to Sunderland, we learned, for the first time, of the loss by death of that influential and highly-respected brother in Christ whose portrait is here presented.

According to an obituary notice in the "Weekly Echo and Times," he was the son of Mr. Moses Levy, one of a well-known firm of shipowners in London. But when still very young, he established himself as a clothier and draper in Holborn. Subsequently he removed to Sunderland, where he spent the last forty-two years of his life; and so greatly did he prosper that he opened branches of his business in Shields, Stockton, Middlesborough, West Hartlepool and Barrow-in-Furness, and his operations were conducted on the largest scale.

His admission by baptism into the Church of Christ took place when he was twenty-six years of age. But long before that event he had already, like so many more of his brethren, drifted away from the moorings of the synagogue. Its worship, performed in Hebrew, which to most Jews is an unknown tongue, soon lost the adventitious attractions which it kept borrowing from the Christian mode of conducting

Divine service, and in the end it repelled him altogether. Then followed, as a matter of course, the total neglect of all the other religious observances, and even his inherited faith in the Scriptures was gone. For not only did the Bible share the fate of the accumulated traditions of centuries, with which it was identified, but its very foundations were undermined by the subversive criticisms of the day, which, strange to say, Jewish writers and preachers invariably lay hold of with the greatest eagerness.

It was at that crisis in his religious life that he was brought under decidedly Christian influences. He came in contact with a clergyman of the Church of England who was familiar with the Hebrew language, and who led him, step by step, to the foot of the Cross, and he ever remained a faithful follower of the Lord Jesus, and a promoter of Christian work. As Warden of St. Thomas's Church, John Street, he did much to secure for that church an organ, which is regarded as one of the finest instruments in the North. He also assisted in raising funds to build a Lecture Hall, and in many ways he shewed himself to be a zealous Churchman.

He was elected member of the Town Council for Bishopwearmouth in 1861, and in 1871 he was made Alderman of Sunderland Ward, and would have attained the chief civil dignity had he lived longer. His funeral was attended by the whole Town Council in its official capacity. His family of four sons and five daughters are all respectably settled.

M. WOLKENBERG.

WORK AMONGST JEWESSES.

I.—LEEDS.

THIS Mission has now been re-established and in full working order for a considerable time. It may, therefore, be both useful and interesting to put on record what I saw there, when, in personal association with Mr. R. S. Spigel, I took part for a week, in all the branches of the work that is carried on at that station.

What struck me most forcibly was the confirmation it gave to my long-cherished convictions, as to the greater utility and effectiveness of Medical Missions, when compared with all other methods of bringing the Jewish masses under the influence of the Gospel. Nothing but free medical treatment by the Mission has solved the very difficult problem, how to attract Jews permanently in large numbers, but not always the same individuals, thus limiting its operations, whilst, at the same time, giving them the deceptive appearance of extensiveness, when added up. Week

after week one sees the Mission Room filled to overflowing with Jewesses, who, as a class, are otherwise altogether inaccessible to the Missionary. There they sit waiting for the physician's prescriptions, and meanwhile they listen quietly to addresses delivered in language suited to their limited capacity, and to prayers offered up in their behalf. And it was with deep regret that I noticed the exclusion of many Jewesses, because the room was too full to admit them.

But—it will be asked—what is the outcome of all this expenditure of time, money and labour? Well, intensely bigoted and ignorant as this class of Jewesses generally are, we do not expect that anything we can say will, all at once, as if with a wave of the enchanter's wand, bridge over the infinite gulf which centuries of hardness of heart and unbelief have fixed between them and the love of God, which is in Christ Jesus. But, nevertheless, the words of the Missionary, when flowing from the heart to hearts softened by the active kindness done to them in their great need, cannot fail to lead them gradually to think better of the Saviour, in whose name and for whose sake they reap the benefits of the self-denial so readily practised in their behalf by His followers.

At the same time, no other way of giving temporal relief is so little liable to the charge of bribery. For the help offered is temporal only in the sense that it is required for a short time, and that in cases of all but utter helplessness, and when once the patient is restored to health, he or she can have no other motive for coming again than a desire to be further instructed in the truths which had been proclaimed whilst waiting to be attended to by the physician. It follows, therefore, that sacrifice of convictions, or an insincere profession of faith in Christ, as a means of securing the desired benefits, is entirely out of the question. And so evidently true is this, that even our opponents, both Jewish and Gentile, have never viewed in that light the work done in Medical Dispensaries. And if, nevertheless, the organs and the pulpits of the Synagogue have reserved their most scathing denunciations against those Jews who accept free medical aid from the Mission, it is because they feel instinctively the influence which help of this kind exerts upon them in favour of the Gospel, an influence which—like all other healthy developments—is slow and imperceptible in its inception, but, for that very reason, is also powerful and far-reaching as well as deep and lasting in its operation. It is probably due, in some measure, to the Medical Mission that the ordinary services are also, on the whole, well and regularly attended, and that there is comparatively little disturbance.

Most gladly, therefore, do we, in the name of the Society, tender our heartfelt thanks to the Medical gentlemen and the other Christian friends at Leeds, who by their means and personal service, have enabled us to open, and keep up, the Medical Mission. Let us hope that, stimulated by their example, similar help will be rendered by friends at all the other stations in this district, and thus the fresh impulse will begin, which is so much needed to put new life into our work.

II.—LIVERPOOL.

The following instance of personal service has occurred recently in connection with the daughter of a converted Jewish family, who is preparing for Mission work in the East. Of late this young lady has occasionally accompanied the Missionaries in their rounds through some of the worst slums of Liverpool. There, in a dilapidated tenement, almost bare of furniture, and apparently encrusted with the filth of generations of tenants, lives a Jewess with a family of small, ragged, and dirty children. On the first appearance of the Missionaries at her door, she repelled them with blatant abuse. But on a subsequent visit, when they were accompanied by this young lady, the Jewess was laid up with a severe illness, and therefore could not prevent the entrance of her unwelcome visitors. Touched by the squalor and misery which she saw, the young lady asked to be left alone in the room, and, taking no notice of the woman's uncivil language, she whipped out an apron, which she put on over her dress, and getting somewhere a substitute for a basin and a piece of soap, she washed the children all round and then the mother, and, as far as circumstances would permit, made things look snug and comfortable for them. The Jewess was dumb with amazement. What did it all mean? Why did she, a lady, do such menial service for her, who had just been so rude to her? Strange! very strange. She could not make it out. But her heart was touched, and now she looks forward eagerly to the visits of this Christian Jewess, and even allows her to read the New Testament to her. These Jewesses are so densely ignorant, and their minds so hermetically closed against the entrance of even the simplest ideas which are outside their very limited range of thought—to say nothing of the least reference to the cross of Christ—that, if the Gospel is to reach them at all it can only be through the heart, not the head. Would to God we had more such lady workers! She will be a valuable acquisition to any Mission that may be so fortunate as to secure her services.

M. WOLKENBERG.

SOLDIERS OF CHRIST.



On Thursday, the 11th of June, the Rev. A. C. Adler, the Society's Missionary at Amsterdam, stood at the grave of one of the oldest converts of the Dutch Mission, where he read part of the solemn burial service of our Church, and addressed a few words to the mourners.

Meyer Samuel Meyerse fell asleep in Jesus on the 7th of that month, at the age of 74 years. He was one of the firstfruits of the late Rev. C. W. H. Pauli's labours in Holland. Meyerse had received a strictly rabbinical education, and was fairly instructed in their writings by his own father, who had been a pious and orthodox Jew. When about 28 years of age, he became dissatisfied with Talmudism, and coming to Amsterdam from his birthplace, a little town in South Holland, he formed the acquaintance of the then Missionary of the Society, by whom he was baptized on Good Friday, 1850.

Meyerse used to celebrate this day from year to year as his Saviour's dying-day, and as his own spiritual birthday.

Mr. Adler says of him:—"He proved a good soldier of Christ, and came out fearlessly for His name before Jews and Gentiles. His gifts were not, it is true, of the first order, yet he was steady, and had a child-like simplicity of faith. For about nine years he was partially employed in the Mission, under me, and rendered valuable service, chiefly by selling Scriptures and distributing tracts and fly-sheets amongst the Jews residing in Amsterdam. One of the Jewish papers bore involuntary witness to the energy with which he carried on this work by saying that "all the streets and walks of Amsterdam were made unsafe for Jews, especially on their Sabbath-days, because tracts and fly-leaves were placed in their hands.

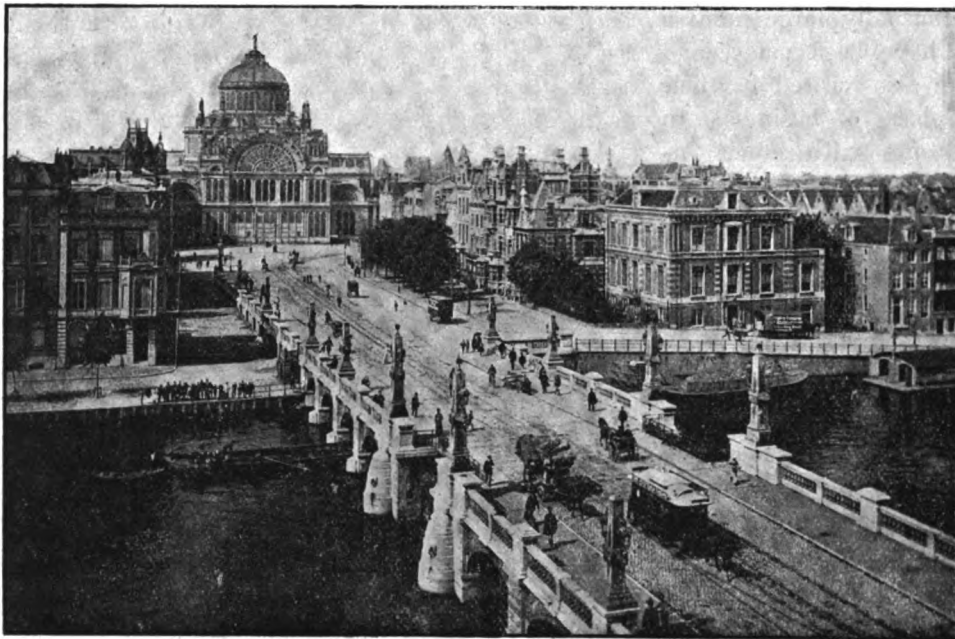
"Some seven or eight years ago two heavy blows

fell upon Meyerse in quick succession: first, his wife lost her eye-sight, and became totally blind; then he himself was seized with a paralytical stroke, and was incapacitated from active work. He bore these trials with true Christian patience, and found comfort in daily reading the Holy Scriptures and the beautiful prayers of our Book of Common Prayer (in Dutch), which he held in great esteem."

Mr. Adler follows up the above particulars of a faithful and fearless soldier of Jesus Christ with a short account of a younger convert, who is also a soldier of the Queen of Holland:—

"On Sunday, Feb. 23rd, M— was baptized by me in the Society's Chapel, at Amsterdam, having been duly prepared for this holy rite. It seems that this young Jew, even when a boy, loved to hear of our Lord, and used to accompany his young Christian playfellows to Sunday School and Church. This was not exactly what his parents, who were living in a provincial town,

wished. Young M— was beaten, and sometimes shut up without food, to wean him from his Christian leanings. Neighbours, who heard the lad crying, satisfied themselves of the reasons for those paternal chastisements. As may be expected, they had a contrary effect. When the young boy



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had grown into manhood, he enlisted in the Dutch army; but, before that time, his desire to become a Christian had grown stronger. He came to Amsterdam asking for instruction, and decided for Christ. Soon after his baptism he had to join his regiment. If a soldier, especially a Christian Jew, comes out for the name of Jesus, he must expect his comrades to sneer at him. Young M— knew this, yet why should he be a coward? He knelt down beside his bed to say his prayers. One of his fellow-soldiers finding him in this attitude at first scoffed, then, not being heeded or taken notice of, threw a military boot at him, hurting his forehead. M—, however, neither complained nor reported him to his superiors. Yet it came to their notice, and the scoffer, as well as his abettors, received warning never to meddle again with another man's religion."



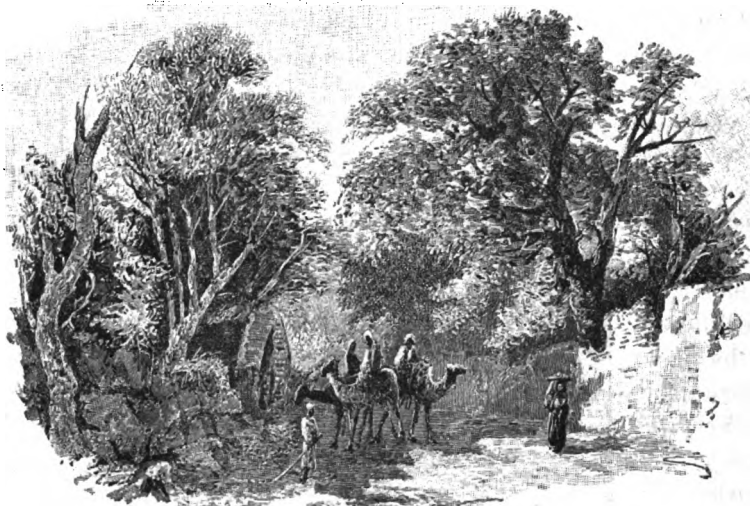
DAMASCUS.

The Rev. J. Segall reports:—

"The work has been carried on during the last few months by most of our Agents with a zeal and earnestness that has been gratifying and encouraging. The disturbed state of the country, the uncertainty of our position, and the troublous times brought our workers closer together and gave us a fresh impetus to work for our Master 'while it is day.' As the Rabbis were exceptionally quiet we were able to work on uninterruptedly. An unusually large number of home visits have been made, and many Jews were also visited in their workshops and places of business. In these visits we met with much encouragement, though in many cases we found it difficult to awaken an interest in religious matters. In no country, perhaps, are the Jews so deplorably ignorant of their own religion, and morally and intellectually on such a low level, as are the Damascene Jews. Where worldly advantages are concerned, they are acute enough; and even education, which the European Jew has learnt to appreciate for its own sake, is here measured only by the temporal advantages that may be derived from it. Not unfrequently the Jewish parent in bringing his child to our school, for the first time, innocently requests that his boy should not be taught to read, but only arithmetic and writing, as the latter two accomplishments may be useful to the boy in his future career in fitting him to make accounts and keep his books, while the mystery of reading is considered simply waste of time! But notwithstanding the difficulties just mentioned, we were cheered in many of our visits by the interest shewn in the Word of God. The questions put to us, the difficulties discussed, the searching of the Scriptures, and comparing one passage with another, betrayed in many of the Jews, we thus came into contact with, a secret longing for something better. And if they were not under the power of their spiritual heads we should probably see more results of our labours in this barren field.

"The means of reaching the Jews during the last few months were various, and, as far as attendance is concerned, most encouraging.

"*Services.*—At our Arabic Service on Sunday afternoon there were on the average about 8 to 10 Jews present, besides the Jewish children of the Sunday School, whose average attendance was from 20 to 25 at each service. The boys attending our school for a short time are taught to follow the prayers and to join in the responses and Psalms; and it is now a general complaint among the Jews that our school children are better versed in our Liturgy than in their own Jewish prayers. The attendance at the Arabic Service on Thursday evening was exceptionally good. As the service followed immediately after the Night School, all the scholars usually were present, and our little Church was full to overflowing, chiefly



APPROACH TO DAMASCUS.

with young men, amongst whom was a good sprinkling of Jews. But the attendance began to fall off as the weather got warmer and the days longer; we have therefore suspended these services till the autumn.

"Another means of reaching the Jews was a series of Magic Lantern Services, held once a fortnight. These proved a great success and drew large attendances, larger, in fact, than the room could hold, so that we were obliged each time to admit a limited number by tickets that had been previously distributed. These services began with a hymn and prayer; and then about a dozen Scripture slides were shewn and explained. We thus went through the life of Christ and a number of Old Testament stories.

"*Mothers' Meeting.*—The Mothers' Meeting was held twice a week; and, besides the Bible readings,

Mrs. Segall also gave them a course of readings from the Pilgrim's Progress. These the women evidently liked and appreciated, and when a certain portion had been gone through they were invited to our house and shewn magic lantern slides illustrating it. Most of the women not only recognised the pictures, but were able fairly well to explain what part of the Pilgrim's Progress they illustrated.

"Boys' School."—At the end of last quarter an examination was held and, considering the many difficulties we have to cope with and the irregular attendance of the children, the result of the examination was most satisfactory. The boys were taught well and systematically by Mr. Selim Salleby, our new Schoolmaster. They not only made fair progress in the art of writing and arithmetic, but had a good knowledge of Scripture history (both of the Old and New Testament), Scripture texts, hymns, Arabic grammar, geography, Hebrew and English.

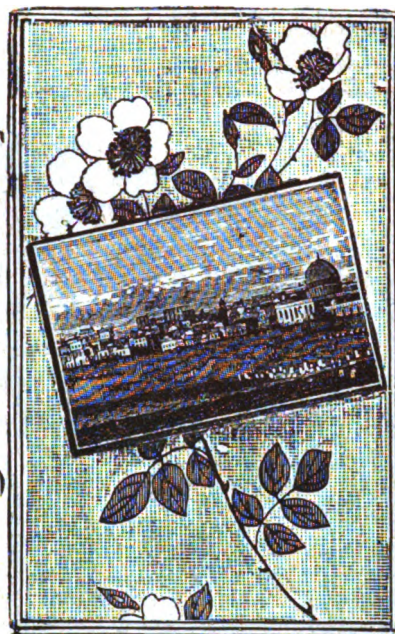
"Night School."—The Night School was held four times a week (on Monday, Tuesday, Wednesday and Thursday), the average attendance being about 30, and more than half of the scholars being Jews. The subjects of instruction were Arabic, English and arithmetic, and, as usual, the text books both for Arabic and English was the Bible. As the days grew longer the attendance began considerably to fall off and we thought it advisable to close the Night School during the summer months.

"Young Women's Class."—Mrs. Masterman's and Miss Gridley's class for young Jewesses was held twice a week on the premises of the Dispensary. The young women were taught reading and dress-making. We gave them a magic lantern entertainment, at which a number of the Doctor's patients were also present. It was appreciated by all. This branch of the work has also been closed for the summer.

"The Medical Work," though only recently established, has already brought the Missionaries into contact with many Jews whom we should otherwise not have been able to reach. In the Mission Room on the premises of the Dispensary, an opportunity is given to patients (men only) waiting for their turn to be treated by the Doctor, to converse with the Missionary (one of us always being present on Dispensary days), or to quietly read and search the Scriptures and other religious books provided for this purpose. In the general waiting room Mallima Saada Halaby, our new Biblewoman, spends part of her time daily, reading and speaking to the women. She also accompanies Miss Lloyd on her daily rounds to the patients' houses.

"Enquirers."—Religious instruction was given daily to the enquirers either by Mr. Meshaka or myself. At present we have three families under instruction, and hope before long to baptize one family consisting of husband, wife and four children."

JERUSALEM NOTES.

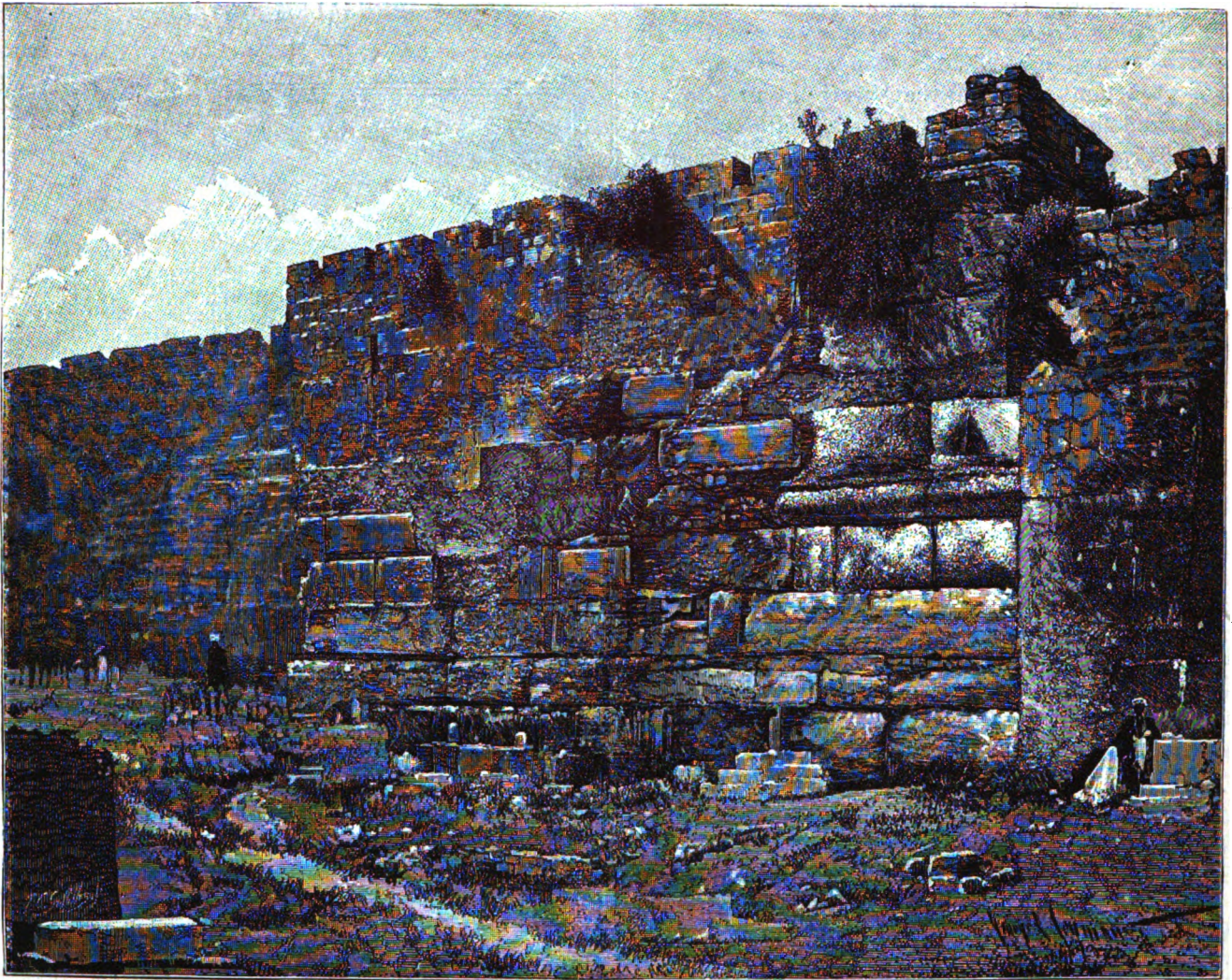


Mr. N. Grossman thus reports of his work :—

"I met two Judeo-German speaking Jews, and on my offering them tracts, they began to ask me questions concerning myself and the tracts. 'Who are you,' said one of them, 'and what kind of books are these?' 'I am a messenger of the Gospel of peace,' I replied, 'and my little books tell about a very great Jewish Rabbi, who more than 1800 years ago lived and died in this very city.'

"'But what are you,' he asked again; 'are you a Jew or a Gentile?' 'I am a Jew,' I replied, 'but one of those Jews who believe that the Messiah whom God promised to Israel has already come, and that the great Rabbi of whom I have just been telling you, and whom we call Jesus, the Son of God, is He. Moreover, we believe that the Messiah was to come in order to make an atonement for the sin of the whole world; that He was to establish a spiritual kingdom, and not an earthly kingdom as the Jews expect.' 'Do you really believe all this?' asked the other. 'I really cannot understand how a Jew can believe such things.' 'Well,' I said, 'I must tell you again, that I believe all this not only in my head, but in my heart also.' 'We have been told,' they said, 'that you take these things from our Bible, and try to seduce our brethren to believe in your Messiah, by showing them that all you say and teach is grounded on our Holy Bible.' 'It is quite true,' I said, 'that we try to convince the Jews that we are in the right, that according to their own prophecies the Messiah must have come; and, if you like, I can prove to you out of your own Bible, that we Christians are in the right, and you Jews in the wrong. According to Genesis xlix. 10 the Messiah must have come, as the sceptre has long ago departed from Judah. That Shiloh means the Messiah, is agreed to by most of your own Commentators. Then does not the 53rd of Isaiah, which is taken almost by all ancient Jewish Commentators as a Messianic prophecy, speak of one who 'hath borne our griefs, and carried our sorrows,' one who 'was wounded for our transgressions,' and 'bruised for our iniquities,' one by whose 'stripes we are healed,' so that you see that what we believe and teach, was believed and taught by Moses and Isaiah also.' 'Well,' they said, 'we are impressed by what we have heard, and will accept your tracts; and when we meet again we shall have another talk on these things, as they seem to be of importance.'

"In the house of a Spanish-speaking Jew, an acquaintance of mine, I had the opportunity of meeting with five Spanish-speaking Jews, with whom I had a conversation about Christianity for two hours.



THE WALL OF JERUSALEM.

"Visited a Spanish-speaking Jew, an acquaintance, to whom I read and explained Isaiah liii.

"Met with three Spanish-speaking Jews in a shop, and I had an opportunity of setting forth the truth as it is in Jesus. 'We shall never agree with you,' said one, 'because you are telling us of a suffering Messiah, of a Messiah who was to establish a spiritual kingdom, whilst we are expecting a Messiah who will establish an earthly kingdom.' 'Do you believe in your Bible?' I asked. 'Yes,' they replied. 'Do you believe in its inspiration?' 'Certainly.' I then appealed to their own Scriptures, and shewed them what their own prophets believed and taught the people.

"At the office of the Rev. A. H. Kelk I had the opportunity of setting forth the truth as it is in Jesus before a circle of six Jews.

"At the railway station I met a German-speaking Jew, with whom I had a conversation about Christianity. He is acquainted with the New Testament, but, in reading it, meets with expressions and phrases that he cannot understand. I explained to him the meaning of 'The kingdom of heaven,' in the 3rd chapter of St. Matthew's Gospel."

The *Jewish Quarterly Review* for July had a very interesting article on "The Demonology of the New Testament." Apart from the views put forth, it is encouraging to see a Jewish paper opening its pages to any subject connected with the New Testament or the religion of Jesus Christ.

BAPTISMS AT CLIFTON.

"My word shall not return unto Me void," is God's gracious promise; and how blessed and cheering is the realization of it. The Master's command is, "Go ye . . . and preach the Gospel." In obedience to that we go, relying upon His promise, "Lo, I am with you always."

We are very careful in admitting inmates into the Home, and are still more so in their preparation for baptism, which sometimes occupies a period exceeding from three to five and six months.

On Sunday, August the 2nd, I had again the privilege of baptizing four sons of Abraham during the evening service at Christ Church, Clifton. I preached an appropriate sermon on the occasion, strongly advocating the duty of Missions to the Jews, and proving that our labours are not in vain in the Lord.

There was a large, appreciative and sympathetic congregation in the church, and I was pleased to recognize some Hebrew Christians among them, whom, by God's mercy and blessing, I have been privileged to bring to Christ. A Jewish couple were also present in the church, and so impressed were they with the solemnity of the service, the good confession of the newly-baptized persons and the sermon which they had heard, that they waited for me outside the church, accompanied me part of the way home, and promised to come to see me and hear more about Christ.

J. M. EPPSTEIN.

THE JEWISH STORY.—IV.

FROM 1591 A.D. TO 1896 A.D.*

"Pray for the peace of Jerusalem: they shall prosper that love thee."—
Psalm cxlii. 6.

THE liberation of St. Peter is one of the most celebrated of Raphael's Stanze in the Vatican. A brilliant light floods the cell in which the Apostle is sleeping between his guards. An angel awakens him, and his chains fall off. The heavenly visitant guides him without the prison walls. Overhead the fitful moon appears through the fleeting clouds. The soldiers with torches hurry to and fro, searching in vain for their prisoner. St. Peter, freed from his bonds, thanks God for the angel of his deliverance.

The Jews have been bound for centuries in every land with the shackles of political slavery, mental impotence, and religious superstition. The angel of liberty of the Reformation, the Messenger of God, has at last set them free from their long imprisonment. I shall endeavour to sketch briefly the chequered history of the breaking of the Jewish bonds.

1.—*The struggle for civil emancipation.*

The 16th century closed in darkness upon the Jews, exiled or in bondage. Country after country had expelled them as lepers. England, to our great sorrow, commenced the cruel work of expulsion. On All Saints' Day, November 1, 1290, Edward I. drove them from our shores. All debts owing to them were cancelled, and they were barely permitted to remove their portable property. Many perished by illness or by accident.

France followed the evil lead of England, and in 1394, one century later, Charles VI. cast them out. Two centuries after, in 1492, Ferdinand and Isabella exiled them from Spain. The Royal Edict offered them freedom if they would embrace Christianity; but, faithful to conscience, 300,000 preferred loss of property and banishment. They bade farewell to Spain, and sought a cruel and changing home, in Italy, Africa, Egypt, Turkey, and the Netherlands. Portugal expelled them in 1496. They were permitted to live in Germany, and Russia, but under bitter and rapacious restrictions. Russia, with fiendish cruelty, slaughtered over 200,000 Polish Jews, between 1648 and 1651. "Happy is that town," ran the old German proverb, "in which there is neither Jew, tyrant, nor leper." They were considered serfs of the Imperial Chamber, and were compelled to wear a hateful yellow badge, proclaiming their nationality. "They retained something of the looks and habits of an outcast."

At Frankfort, permission of residence had to be renewed every three years. They might not leave the Jewish quarter, except at certain hours; nor could they have a guest, or remove a sick person, unless they first informed the magistrate. The cry of the Crusaders, *Hep, Hep* (Hierosolyma est perdita) was often heard in Heidelberg and Frankfort, as rioters fiercely attacked and pillaged their houses. In Italy they were at the caprice of the Popes. Some treated them with kindness, others with severity. Hemmed within the narrow streets of the Ghetto, they were compelled to follow the humblest pursuits. Petty hawking was their chief occupation. From the 12th century until recent times, they had to offer the Pope at his coronation a scroll of the law. He received it, saying: "Your law is good, but you understand it not," and

then he turned his back on them. Thus the Bishop of Rome expressed his contempt and hostility.

As we read the sad history of their sufferings in all lands, we repeat with the Bard Cadwallon, in Sir Walter Scott's "Bethrothed,"—"the blood in the veins of their persecutors compared with their own was but as the puddle of the highway to the silver fountain."

"Forced into secret and sordid ways" (writes a recent Jewish author)* "denied hope, aim, or ambition of any worthy sort, contemptuously shunned, when they were not actively hated, protected by princes, and persecuted by priests,—what wonder if Jews at last became degraded? Honour and honesty came at last to be regarded as impossible virtues. Life was so uncertain that it became unduly dear, and men and women in their terror became not unselfish, selfish and cowardly. Under the terrible conditions of their life, the very virtues of the Jews turned to vices. The old Jewish characteristics of steadfastness and prudence and intelligence, seemed to take new and lower forms; for bare life's sake, the loyal, large-minded Jew, learnt to be narrow, and secret, and cunning. Money-getting became the one absorbing pursuit of the race, the one ambition of life, the one possible protection against cruel and tortured death. To toil for wealth which they might not openly enjoy, and to passionately believe in a religion which they might not openly profess, was the portion of the Jews for centuries." Thus far this Jewish writer.

The Reformation, by its general tendency and results, stemmed the torrent of hostility to the Jews. "The bitterness of religious hatred," remarks Dean Milman, "was gradually assuaged." The Reformers spoke and wrote of them in no gentle terms. Luther and Calvin were both stern and unsparing in their opposition. On the other hand, in Holland, Isaac Vossius, Professor at Amsterdam, and Hugo Crocius, urged that they should be treated with kindness. The Printing Press did more to secure their freedom than the most powerful of princes. After the expulsion in 1492, many Jews remained in Spain under the guise of Christians. They occupied high positions in Church and State, and were found in every profession. Some even entered the priesthood of Rome. These secret Jews were known as *Marannos*. They kept the Passover in cellars, and sang Sabbath hymns under their breath, having doors and windows closed. By accepting baptism, they escaped persecution, confiscation, and banishment. But they were abhorred by their brethren as renegades. The Inquisition was founded at Seville in 1480, to search out these *Marannos*. Ten thousand were burnt at the stake, and 100,000 suffered various punishments, under the savage Torquemada, the Chief Inquisitor. The *Marannos* married with the noble families of Spain, and there are but few of the grandees who have not Jewish blood in their veins. Joseph, King of Portugal, wishing to distinguish between his subjects of pure and mixed descent, required Pombal, his Minister of State, to invent a hat to be worn only by *Marannos*. Pombal the next day brought three hats of the same kind. "For whom are these," asked the king? "One is for your Majesty, one for me, and one for the Inquisitor General." The king abandoned the hat of separation! The Netherland States, revolting against Spain, had maintained national and religious independence. The Inquisition had no place within their borders. The collapse of the Armada excited hopes of freedom. The *Marannos* looked wistfully towards these States and fled thither in 1591. The refugees were welcomed, and, in the words of Professor Grätz,† "the admission of the

* A Sermon preached in St. John's Church, Paddington, W., on the 4th Friday in Lent, March 13, 1896, by the Rev. J. Seaver, B.D., Vicar of St. John's, Upper Holloway, N.

* Lady Magnus, "Outlines of Jewish History."

† "History of the Jews." Vol. IV.

Jews to Holland was the first quivering dawn of a bright day, after dense gloom." They settled at Amsterdam, calling it their New Jerusalem. "The city became in time an ark of refuge for the Jewish race in the new deluge." Among the first refugees from Portugal was a very beautiful girl, the daughter of Mayor Rodrigues, a Maranno woman. The ship in which they sailed was captured by an English man-of-war, and conveyed to London. Queen Elizabeth admitted this girl to an audience, and, struck by her beauty, shewed her kindness. The refugees were at length permitted to sail to Amsterdam; and Jacob Tirado, their leader, built there in 1598, the first Synagogue in the North of Europe, calling it Beth Jacob.

In 1605 a fresh outbreak of the Inquisition in Spain took place under Philip III. An *auto-da-fé* was held at Lisbon, when 150 Jews and Jewesses "walked in the shadow of death," and were only set free by payment of enormous fines. They sailed to Holland, having among them Joseph ben Israel, and his youngest son, Manasseh. This boy was destined to be the liberator of his people. In Holland the Jews acquired a fair share of legal rights, and established schools of learning. Those of Spanish origin called themselves Sephardim, and those of German, Ashkenazim. These names they derived from Gen. x. 3 and Obadiah 20. They had different schools, charities, synagogues, and prayer-books. They even differed in their pronunciation of Hebrew. And these distinctions still exist everywhere. *Manasseh ben Israel* became famous as a physician, poet, philosopher and theologian. At the early age of 18 he was appointed Rabbi of Amsterdam. He mastered ten languages, and was a facile speaker and writer. Among his earliest works was "The Conciliator," written to reconcile conflicting passages in the Pentateuch. This was followed by "The Hope of Israel," in which he sought to trace certain aborigines of America as members of the ten tribes. He ardently looked for the Fifth Monarchy, the reign of the saints, and the coming of Christ. These expectations had a strong hold upon the English Puritans. Edward Nicholas, Secretary or Clerk to the Parliament under Charles I. and Cromwell, published in 1648 an "Apology for the honourable nation of the Jews, and all the sons of Israel," in which he urged the repeal of anti-Jewish laws. Manasseh ben Israel sent Cromwell his "Hope of Israel," in 1650. Cromwell invited him to England, and permitted him to have petitions laid before Parliament, praying for the readmission of Jews to England, with right of worship, commerce, and burial. Coming to England, he presented an address in person to the Protector, and a declaration to the Commonwealth. In his address he reminded Cromwell, that the Jews had been expelled from England, 365 years previously. He maintained that the restoration of Israel was near at hand, and that all who helped her would be rewarded by God. He denounced usury as un-Jewish, and set forth the profit which would result commercially from their readmission. Cromwell convened a Commission at Whitehall (1655), to meet the Council, consisting of divines, lawyers, and merchants. Two points were considered. Was the readmission lawful? And under what conditions should it take place? The law-officers answered the first question in the affirmative. But, actuated by various motives, and in spite of the Protector's powerful and favourable words—the Conference voted against the recall of the Jews. Had a suggestion of a writer of the period been adopted, Home Rule would never have troubled perplexed governments. Hannington, in his "Oceana," published in 1658, suggested that Ireland might be sold to the Jews, and thus England would be relieved of that island! Manasseh waited wearily and in vain for emancipation. After writing his last work, *Vindicie Judeorum*, he set out in 1657 for Amsterdam, but died on the journey. Having the good-will of

the Protector, the Jews gradually returned to England. Charles II. favoured them, and, as Pepys narrates in his Diary, it became fashionable to visit the synagogue. Queen Anne contributed a beam to the synagogue of Bevis Marks. The Jews obtained some popularity by helping to repress the Stuart rebellion. They enrolled themselves in the militia, and supplied money and vessels. Acting on this, Mr. Pelham, the Premier, in 1753, introduced his Act for the Naturalization of the Jews. It passed both Houses of Parliament. The Act excited violent opposition. "No Jews, no wooden shoes," became as popular a cry as "Lilliburlero," in the reign of James II. The Lord Mayor and Corporation of London denounced the Act as impious, and derogatory to Church and State. The government had to yield to clamour, and the obnoxious Act was repealed. But it marks an epoch in the Jewish struggle for freedom. England the first to banish, was the first to legalize the admission of the Jews.

From 1833 a bill was ten times sent up from the Commons to the Lords, removing Jewish disabilities, and ten times was it rejected. And thus the struggle went on, until, by the passing of the Oaths' Amendment Act, in 1866, complete civil liberty was granted.

In France Louis XVI. lessened Jewish taxation, and removed other burdens. The National Assembly, in 1791, conferred equal rights of citizenship; and thus France was the first of modern nations to enfranchise the Jews.

The Jews have always possessed a rapid and secret means of communication. Baron Rothschild, for example, was the first to inform our government of the escape of Napoleon from Elba, and of the victory of Waterloo. Napoleon, like Cromwell, was deeply interested in the Jewish race, foreseeing the powerful help he might receive from them in his projected conquest of Europe; and, possibly coveting this secret intelligence, he convened a Sanhedrin of rabbis, merchants and literary men. Twelve questions were submitted to them, bearing on their political and religious life in France. Foreign Jewish delegates were invited to a second Sanhedrin, and a most favourable Constitution was framed. This was ratified by Imperial edict. The next year (1808) there were 80,000 Jews in France, of whom 1,232 were landed proprietors, 250 manufacturers, 797 military men,—including officers of all ranks, up to Field Marshals.

Joseph II. of Austria, in 1783, admitted them to all schools and Universities.

In Germany, Frederick William IV. of Prussia, in 1850, removed all restrictions.

Portugal opened her doors in 1821. It is stated that at the consecration of the first reopened synagogue in Lisbon, members of old Roman Catholic families came up from the interior of the country to take part in it. These were Marannos, who for 300 years had been Christians by profession, but Jews at heart. Forthwith all European nations concurred in admitting the Jews to full civil rights:—Belgium in 1830, Sweden in 1848, Denmark and Greece in 1849, Austria in 1867, Spain in 1868, Italy in 1870, Switzerland in 1874. Norway only tolerates them, and few reside within its shores. The United States have always treated Jew and Gentile alike. Russia, in her savage treatment, is the one exception among civilized nations.

The Jews in that Empire, numbering four millions, are forced to live chiefly in the south and towards the Crimea, in the district known as the Pale. They are subjected to cruel and repressive taxation, and are impoverished and starved by harsh and inhuman laws. Thus God has been at length graciously pleased to lift the heavy yoke of bondage from off the neck of His ancient people:—"Tribes of the wandering foot, and weary breast."

II.—*The Dispersion of Intellectual Darkness.*

Agas of oppression had well-nigh destroyed the mental powers of the Jews. The bright days of their schools of learning, the Kallahs of Tiberias and Sura, belonged to a long distant past. Hunted like wild animals, "cabin'd, cribb'd, confin'd," in dark Ghettos and narrow Judengassen—taxed, persecuted, ridiculed—forbidden the common rights of humanity—can we wonder that the fair goddess of learning refused to dwell with them? The few who cared for letters pored over the Talmud, and the sayings of the Rabbis, and the mystic, unintelligible sentences of the Cabbala and the Zohar. They became, and were called, mere "Talmudical mountebanks." In German-speaking lands, they conversed in Judisch-Deutsch—a hotch-potch half Hebrew and half German. They used Hebrew signs and figures in their ordinary bills of commerce; they refused to learn to speak pure German, and would have nothing to do with its literature. Their teachers were long-ringed Jews from Poland, who wasted their time in minute and meaningless theological subtleties. These dark years of ignorance produced the sad, quaint *Piyutim* or liturgical poems,—the name being a combination of Greek and Hebrew. They are found throughout Europe, extending over 1,000 years, and breathing of persecution and oppression. These national, penitential songs of exile, are rugged and rhymeless, taking the form of dirge and elegy, and written in the minor key of sorrow and suffering.

The Reformation aroused the Jewish nation from their long intellectual night. Among the first to be awakened were Da Costa and Spinoza. The treatment of the one, and the doctrines of the other, illustrate the extremes of modern Judaism. Here we have bigotry,—blind, narrow, and persecuting. And there we see the ancient faith, drifting from its moorings, and breaking against the rocks of a cold, passionless Pantheism.

Uriel da Costa had lived in Spain a secret Jew, and yet a Roman priest. Fleeing to Amsterdam, he opposed the foolish superstition of Rabbism, in a work entitled, "An examination of Pharisaical Tradition." This was met by a Rabbi, who wrote on the "Immortality of the Soul." Da Costa replied, and the Jews accused him to the civil power of teaching materialism. He was imprisoned, and fined. This treatment embittered him, and ended in his excommunication. Fifteen years of controversy and isolation, induced him on two occasions to offer his submission. And now came the opportunity for recalling the penitent. Unhappily, the harshness of Rome in Spain, had turned these fugitive Jews into disciples of the Inquisition. Da Costa, after humbly confessing his errors, and declaring his penitence, received 39 stripes in the synagogue; and, as he lay prostrate, the congregation stepped over his body. Two days afterwards, this public humiliation unhinged his mind, and he shot himself.

Benedict Spinoza is the most celebrated of the Spanish Jews of Amsterdam. Sixteen years after the suicide of Da Costa, he also dissented from the traditions of Rabbism, and was excommunicated in 1656, with all the curses, that are written in the law, in terrible and vindictive words—"Cursed be he by day, cursed be he by night." Leaving Amsterdam, he supported himself in a neighbouring town by grinding optical glasses. He lived a brief life without reproach—unselfish and unworldly. He died of consumption, quietly pursuing his philosophic studies, at the early age of 44 years. "The Ethics" was his great work. He rejected Revelation and the God of his fathers, and elaborated a system which is a combination of Pantheism and fatalism.

The liberator of the Jews from the chains and shackles of their

mental bondage was *Moses Mendelssohn*. He was the apostle of intellectual liberty, as Manasseh ben Israel had been of political liberty. "The rejuvenescence, or renaissance of the Jewish race," writes Professor Gräts, "may be unhesitatingly ascribed to him." Born in 1729, in the Ghetto of Dessau, he advanced to manhood—stunted in form, awkward, timid, stuttering, ugly, and repulsive in appearance." His father earned his livelihood by writing Mesuzoth and Tephila on parchment. He carried the puny, delicate child daily to the Torah School. The boy was fond of learning, and was promoted to the school of Rabbi Frankel. When he was 13 years of age, Frankel removed to Berlin as Chief Rabbi. The boy parted in tears from his teacher. He studied far into each night, reading with avidity Maimonides' "Guide to the Perplexed." His great ambition was to become a Rabbi, but his parents destined him for the humbler but more lucrative calling of a pedlar. Six months after Frankel had left Dessau, Mendelssohn followed him on foot to Berlin; the Rabbi received him kindly, and lodged him in an attic. He became his copyist, and lived in the most frugal manner, notching his loaf carefully, so as only to consume the allotted portion at each meal. Leaving his kind friend, he obtained the situation of clerk in a silk manufactory, and acted as tutor to Jewish lads. German he studied thoroughly, and translated into it part of the Pentateuch, and the Prayers. Lessing, the poet, became very intimate with him, and took him for his Jewish model, in his great poem of "Nathan the Wise." This play created a great sensation in Germany, and was the means of raising the Jews in the estimation of the learned and fashionable. The Academy of Berlin awarded Mendelssohn the prize for an Essay, in a competition, in which he defeated Kant, the philosopher. The Academy elected him one of its members, but Frederick the Great, influenced by Voltaire, would not sanction the admission of a Jew.

Mendelssohn afterwards published "Jerusalem" and "Phædon"—the former on Judaism, and the latter in proof of the Immortality of the Soul. Among the vexatious laws of the period was one which compelled Jewish bridegrooms to buy china from the Imperial manufactory. The selection was left to the seller, and not to the purchaser. Mendelssohn, at his marriage, bought (he had no choice) 20 life-sized apes in porcelain, as household ornaments! This great man was the first Jew to enter the temple of Gentile learning, and to bring Jews into contact with the literature of the nations. By his translation and notes on the Pentateuch, and by protesting against the interference of the Synagogue with the rights of conscience, he oppressed Rabbinic Judaism, and became the leader of Jewish Reform.

His culture, and friendship with Lessing, raised the mental condition of his race, and emancipated the Jewish youth from Rabbism. He remained a member of the Synagogue until his death, firmly resisting overtures to Christianity made to him by Lavater. For a time it was the rage of society in Berlin, to be on terms of intimacy with Jews of wealth and education. This led some to abandon their old faith, and to become outwardly adherents of Christianity. But many were sincere disciples of the Messiah of God, and among them we find the daughters and grandchildren of Mendelssohn. The intellectual development of the Jewish people has advanced with bounds.* It is scarcely a century since the first University was opened to them by Joseph II. of Austria. And yet they have distinguished themselves in politics, literature, music, and medicine. In Germany, they are only 1 to 75 of the population. In spite of this we find them 1 in

* Cf. "The Jews," by Dr. Kellogg.

10 in all the higher institutions of learning—in the offices of state, and in the legal and medical professions. They held recently 70 professors' chairs. The press, the money, and the trade of the country are rapidly passing into their hands. This accounts for the Anti-Semitic agitation.

Their scholars are of European repute. Among theologians we have Neander, Delitzsch, Zunz, Kayser, Maybaum, Kalisch; among linguists, Goldstücker, Benfey, Luzzato, Fuerst, Bernays, Frank, Oppert; among political economists, Ricardo; among mathematicians, Sylvester; among astronomers, Beer, and Stern; among historians, Jost, Geiger, Herzfeld, Grätz; among musicians, Mendelssohn, Meyerbeer, Rossini, Benedict, Grisi; among scientists, Bloch, and Hirschfeld.

In England, the coveted literary letters, F.R.S., were appended to the Jewish name of Sarmiento in 1725. They have given us Sir George Jessel, "the most distinguished of the graduates of the University of London, and one of the greatest judges of our own, or perhaps, any time" (*Pall Mall Gazette*). We recall the prediction of Zephaniah, six centuries before Christ—"I will make them a praise and a name, whose shame hath been in all the earth" (iii. 19, R.V.)

III.—*The emancipation of the Jews from Rabbinism and tradition, and their admission to the liberty of Christ.*

Tradition has held its baneful sway over the Jewish intellect and conscience since the days of Christ. Indeed, it had done so long before His Incarnation. "Ye have made the commandment of God of none effect by your tradition" (St. Matt. xv. 6). The Holy Scriptures of the Old Testament have been bound for centuries in the dark dungeons of Rabbinism. "Judaism," declares Professor Grätz, "has been covered and concealed by crusts Sopheric, Mishnaic and Talmudical, deposited one upon another, and by extraneous matter, that only very few could recognize its true character." "Over these an unsightly growth of fungus, forms a mouldy coating of the Kabbala." "People no longer ask what was taught in the fundamental Sinaitic law." Before the days of Mendelssohn, "the Polish Jews were entirely given to Talmudical studies, and looked down almost with contempt on Scripture, and its simple grandeur." They excelled in subtleties, but were defective in moral living." Driven from Poland, they brought their Talmudic studies with them, and through their influence, knowledge of the Bible declined everywhere.* The Talmud, and not the Word of God, is the Jewish rule of faith. Judaism holds that Moses received the Oral law on Sinai, as well as the Written, and that this has been handed down by the Rabbis. From the second to the sixth centuries 1700 Rabbis contributed to the Talmud—the written record of ancient tradition. The oral law has superseded written revelation. Thus we find in the Talmud: "He who contradicts his Rabbi, is as if he had contradicted the Divine Majesty." "It is more criminal to teach anything contrary to the ordinances of the scribes, than against the written law." In the twelfth century Maimonides wrote against tradition, but to no effect. Mendelssohn eagerly studied his writings, and created a religious crisis by his translation of parts of the Old Testament and the liturgy into the German vernacular. His opposition to the traditions and sayings of the Rabbis was the birth of Jewish Reform. Thus, "without wishing or suspecting it, Mendelssohn, as six centuries earlier Maimonides, stirred up among his co-religionists a feeling of void, that nothing but the Gospel of the Son of God could satisfy." (Da Costa.)

In 1843 a Council of Rabbis was held at Brunswick, and

afterwards at Frankfort, which determined to have Reform. Permission was granted—(1) To do away with Hebrew in prayer. (2) To eliminate from the Liturgy (a) all mention of the Messiah; (b) all sacrificial prayers; (c) all reference to a return to Palestine. Reform is rapidly spreading in Germany, France, England and America. All are allowed to believe as they wish. One part denying the Divinity of the Old Testament; another accepting what they please; another retaining a little of Scripture and tradition. Jewish journalists write: "This Reform movement is a failure, and does not prevent an alienation from Judaism of the flower of our Jewish youth. Fossilized Judaism is as repugnant to cultured Jews as reform is insufficient and illogical. Between these two facts Judaism is fast losing its hold on the hearts and minds of the young. We must have a Convention of Jewish scholars, who shall represent all Judaism, and who must consider the transitory state in which we now are, and must legislate wisely and well if Judaism shall maintain its historic place" (*Jewish Chronicle*, Aug. 18, 1882).

Judaism is now divided into (a) Orthodox, which retains Rabbinic tradition; and (b) Reformed, a composition of Unitarianism and Indifferentism. The Prophetic Scriptures are not supreme with either section. The Jews number about 10 millions, and may be thus classified according to their habitat—(1) Africa (interior), Arabia, East Indies, and China—Rabbinic and uncultured; (2) N. Africa, Egypt, Palestine, Poland, and Russia—Rabbinic and cultured; (3) West of Europe and N. America—Educated, and becoming alienated from orthodoxy.

The Jewish *Liturgy* holds a supreme place in their religious life. It is the product of many ages, and provides for every usage—social, domestic, and religious. In it fasting and prayer are substituted for sacrifices. Its prominent feature is belief in a national restoration through the Messiah, the Son of David. Our Lord foretold that impostors would demand and would receive their allegiance. "There shall arise false Christs." "If another shall come in his own name, him ye will receive" (St. Matth. xxiv. 24; St. John v. 43.) From the days of Trajan to the time of the apostate Sabbathai Sevi, of Smyrna (1666), twenty-two false Messiahs have arisen. And yet the Jews cling with an intense longing to this hope of Israel. Combined with this belief we find them still expecting their restoration to Palestine, and the rebuilding of their Temple. We listen with heartfelt sympathy and sorrow to these words of faith and petition, in their synagogue worship (cf. "Henry's Prayer-Book"—the Ritual of the German and Polish Jews.—*The Jewish Creed. The Ikkarim*, compiled by Maimonides, in the twelfth century): "The thirteen fundamental articles of faith which every Israelite ought firmly to believe, and rehearse daily." The xii. is as follows—"I believe with a perfect faith that the Messiah will come, and although His coming be delayed, I will still patiently await His speedy appearance."

PRAYERS. (1) *For the Messiah.* "May the Redeemer come unto Zion."

(2) *For the rebuilding of the Temple.* "Let the holy temple speedily be rebuilt in our days; and let our portion be Thy law; and there we will serve Thee in reverence, as in ancient days, and in former years." "May we offer in Thy presence the continual burnt-offering, that it may atone for us." "We know that we have sinned, and there is none to intercede for us." "How can we serve Thee, when it is not in our power, on account of our holy temple being burnt with fire? How can we serve Thee, when there is neither sacrifice, nor meat-offering, because we are not yet arrived at a place of rest; neither have we water to wash away our defilements, while we are on unhallowed

* Grätz, "Hist. of Jews," vols. iv. and v.

land?" "The shreds of my spirit are Thy sacrifices; O may they be favourably accepted upon Thy altar."

(3) *For restoration to Palestine.* "Sound the great cornet, as a signal for our freedom, hoist the banner to collect our captives, so that we may be gathered together from the four corners of the earth." "Be mercifully pleased to return to Jerusalem Thy city." "O build it shortly."

The chief precepts of Judaism relate to *Phylactery, Talith and Mezuzah*. These form part of the daily life of the orthodox Jew. "Whoever," says the Talmud, "has the phylacteries bound to his head and arm, the fringes affixed to his talith, and the mezuzah nailed on his door post, is safe from sin." Each morning on putting on the phylactery, and the talith, the Jew prays that he may accomplish "the ordinance with all its details, minutiae, and sacred intentions, with the 613 precepts attached thereto." These precepts are compiled from the Pentateuch—248 are affirmative, and 365 are negative. The rabbis say they correspond to the members and veins of the body. "In vain do they worship Me, teaching for doctrines the commandments of men" (St. Matth. xv. 9). "They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. x. 3). Since the days of the Apostles, until the beginning of this century, the Church of Christ has done but little to tell the Jews, that "Christ is the end of the law for righteousness to every one that believeth." Justin Martyr was the first who seriously attempted, after the Apostles had passed away, to point the House of Israel to their Messiah. About 150 A.D., he wrote his "Dialogue with Trypho a Jew." There were some who, like the saintly Bernard of Clairvaux, cared for the ancient people of God. But persecution, and not conversion, was the rule of those long, and dark, and cruel centuries. The Bishops of Rome occasionally manifested zeal for their spiritual welfare, but it was zeal untempered by knowledge. At the entrance of the Ghetto, and in front of a church, a large wooden coloured crucifix was placed. Over it was written, "All day long have I stretched forth Mine hands to a disobedient and gainsaying people." The Jews were driven into this church with scourges to hear sermons against their obstinacy. Gregory XIII. decreed, that on Sundays and holy days, sermons should be preached in synagogues (in Hebrew if possible), on Christianity, and that one-third of the Jews over 12 years of age of both sexes must attend. They were to pay the salaries of the preachers! In the 17th century, Innocent XI. gave converts a present of money, and assigned a nobleman to act as godfather. The neophytes were dressed in white satin, and driven about Rome to receive congratulations. But they were assured that if they relapsed into Judaism they would be burnt at the stake!

The first Society for the Evangelization of the Jews was formed at the close of the last century by Professor Jean Henry Tallenberg of Halle. He employed students to deliver tracts, but the Society soon dwindled away. The next in order is the "London Society for Promoting Christianity among the Jews." This had its origin in 1809. Since then 47 Societies have been founded in Europe and America for the evangelization of the Jewish nation. These Societies spend about £90,000 per annum. De la Roi (formerly a Jewish Missionary, now a Pastor at Elberfeld), calculates that 100,000 Jews have been baptized during the last 75 years. A most important part of the work of the London Jews' Society consists in circulating the Old and the New Testament in Hebrew. The translation of the New Testament was urged upon the Society, at the commencement of this century, by the Rev. Claudius Buchanan. He brought home from

South India, a manuscript translation, made by a Jew, in order to confute his Christian opponents. But, like St. Paul, the reviler became a disciple. This manuscript, however, did not prove of much use. The New Testament was translated by several scholars, and the first edition of 3,500 copies was issued in 1817. A second edition followed in 1838, at a cost of £3,650. This is still the text used by the Society. They also printed, in 1820, a special edition of Van Der Hooght's Old Testament in Hebrew. The Jews are profoundly ignorant of their own Scriptures. "Their slight acquaintance with the Word of God is derived, not from the pure fountain of truth itself, but from the corrupt teaching of the Rabbis, and the unscriptural traditions of the Talmud" (*Our Missions*). When this Society circulated the Old Testament, "it was impossible for any but the more wealthy Israelites to obtain a copy of the Hebrew Scriptures."

Another translation of the New Testament into Hebrew, (perhaps the most classical), was made some years ago by Professor Delitzsch, on behalf of the British and Foreign Bible Society. This has also had a very large circulation. The Hebrew New Testament is widely read in all lands, and, undoubtedly, many are led by it to come to the Lord at night, like Nicodemus. They may never confess Him openly in baptism, but they believe on Him as their Messiah. These men are the modern Marannos, but they conceal their Christianity, not their Judaism. God grant that they may possess the growing boldness of the once timid and secret member of the Sanhedrin!

Two comparatively recent and memorable instances illustrate the marvellous power of the Word of God in overcoming Jewish prejudice. Professor Delitzsch, in his "First ripe Fig," has given the history of Rabinowitz, the Jewish patriot and reformer, in Kischinew, Bessarabia, Southern Russia. Rabinowitz has been the means of leading a large number of his brethren to Christ. A Polish Jew, Jacob Zebi Scheinmann, (banished to Siberia in 1874), read the "Confession of Faith" by Rabinowitz, and, believing on the Lord Jesus, he has convinced 30 other Jews, that Jesus Christ is the Messiah. He writes to the Jews of the dispersion—"Take up the New Testament, the true Torah, which Jesus the Son of God, and our Master has taught us, and give yourselves to the study of it night and day."

A learned and venerable Rabbi—Lichtenstein, near Buda-Pesth, lately read Dr. McCaul's "Old Paths," which was written to expose the errors of the Talmud. The Rabbi sought to confute it. He arose from his study a believer in Christ, and has addressed three pamphlets to his brethren everywhere, pointing to the Lord as the Messiah of Israel, and Saviour of the world. The Gospel he terms "that sweet Evangel." Many are thus becoming "complete Jews," in the sense of Disraeli's famous definition—"complete in Christ, the Scriptural Messiah."

The long dark night of Israel's bondage appears to be drawing to a close. Their Scriptures are full of awful denunciations against the people and the land, in case of disobedience: "The Lord shall scatter thee among all people, from the one end of the earth even unto the other. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life. In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning" (Deut. xxviii. 64—67). "And I will make your cities waste, and I will bring the land into desolation" (Lev. xxvi. 33). Their Scriptures are also full of glorious promises of restoration,

of the rebuilding of Jerusalem, and of national acknowledgment of the Messiah. "When they be in the land of their enemies I will not cast them away. I will for their sakes remember the covenant of their ancestors" (Lev. xxvi. 44, 45). "He that scattered Israel will gather him" (Jer. xxxi. 10). "Therefore thus saith the Lord God; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for My holy name; After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out My spirit upon the house of Israel, saith the Lord God" (Ezekiel xxxix. 25-29). "Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled" (St. Luke xxi. 24). "Behold, the days come, saith the Lord, that the city shall be built unto the Lord." "It shall not be plucked up, nor thrown down any more, for ever" (Jer. xxxi. 38-40). "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me whom they have pierced, and they shall mourn for him, as one mourneth for his only son." "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. xii. 10; xiii. 1). "And so all Israel shall be saved" (Rom. xi. 26).

The Wailing Place at Jerusalem is one of the most pathetic sights in the world. In a small quadrangular area, a portion of the wall of the Temple of Solomon is still standing. The wall is about 100ft. in length by 60ft. in height. The stones are magnificent, some of them of great size. Here the Jews meet each Friday to lament the lost glories of their nation. "The heathen are come into Thine inheritance, Thy Holy Temple have they defiled."

One of the most plaintive of their lamentations is the Wailing Song. The melody probably dates from the days of Ezra—

He is great, He is good,
He'll build His Temple speedily.
In great haste, in great haste,
In our day speedily.
Lord, build, Lord, build,
Build Thy Temple speedily.

He will save, He will save,
He'll save His Israel speedily.
At this time, now, O Lord,
In our day speedily.
Lord, save, Lord, save,
Save Thine Israel speedily.

Lord, bring back, Lord, bring back;
Bring back Thy people speedily;
O restore to their land
To their Salem speedily.
Bring back to Thee, bring back to Thee,
To their Saviour speedily.

cf. "Recent Discoveries on the Temple Hill."—R T.S.

Let us who belong to the Israel of God, unite in supplication each week, on the day of our Lord's Passion, with these mourners of the House of Israel according to the flesh. And let this be the prayer of our hearts—O merciful God, who hast made all men, and hastest nothing that Thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; *Have mercy upon all Jews*, and take from them all ignorance, hardness of heart, and contempt of Thy Word; and fetch them home, blessed Lord, to Thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ, our Lord, who liveth and reigneth with Thee and the Holy Spirit, one God, world without end. Amen.

A MISSIONARY VISIT TO SILOAM.

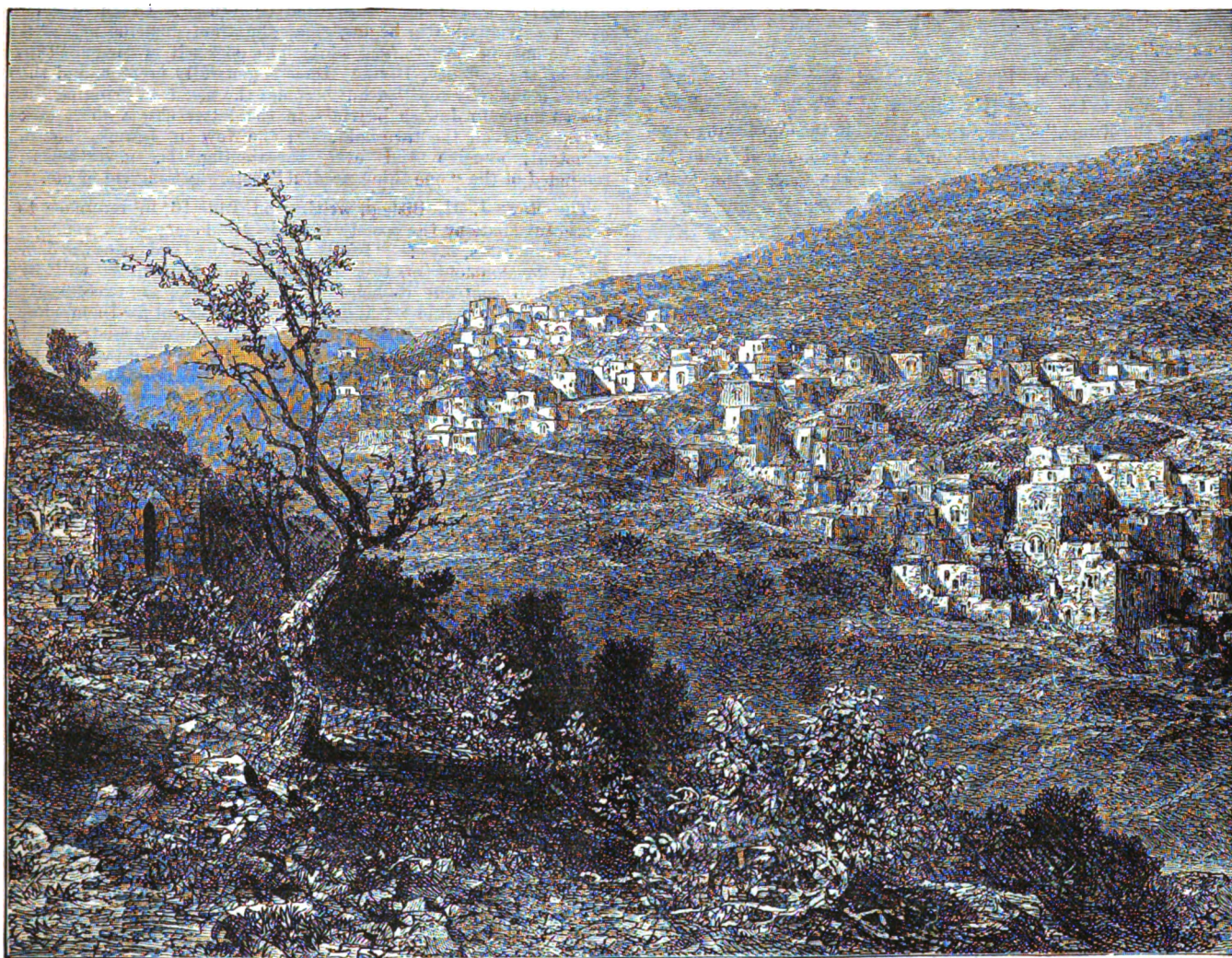
THE Yemenites of Siloam are increasing every year. When they first settled at the colony, some twelve years ago, they numbered about 80 souls. They are now about 400. The greater part live in Alms-houses, and therefore are, more or less, under the authority of the rabbis. Some three years since, ten families were turned out of their homes, simply because they were reported to have received Missionaries and obtained pecuniary help from them. Through the aid of the late Miss Blyth, the Rev. A. H. Kelk and other Christian friends, the Rev. J. Jamal was able to give them a lift in buying and building their own shelters on the slope of the rocky land just adjoining the same colony. These ten families were followed by some ten others, who also managed, little by little, to buy and build themselves shelters. "To these twenty families, who are becoming to a certain extent independent of the rabbis," says Mr. Jamal, "I more frequently go, and they at the same time feel at liberty to receive Missionaries at their homes without fear of the Jews. Often I have an opportunity for bringing the claims of Christianity before them, either individually at their homes or sometimes collectively in their own synagogue.

"A pleasant opportunity was afforded to me when on a visit to the colony with the Rev. A. H. Kelk, of entering into conversation with a large party at the synagogue on the subject of the Messiah. They listened with marked attention to the proofs from the Old Testament that the Messiah must have come, and that Jesus of Nazareth is He. We read with them several passages from the Bible in proof that the expressions 'Angel of God,' 'Angel of Jehovah,' were used for a manifestation of God Himself. It was quite a revelation to them when I asked one of them to read intelligibly, from the Hebrew text, the following passages: Gen. xxii. 11 with 12, and Ex. iii. 2 with 6 and 14; drawing their attention that where He, who is called the Angel of God in one verse, is called 'God' and even 'Jehovah' in those which follow, and accepts the worship due to God alone. We read also Gen. xvi. 7-13; xxxi. 11-13. But the passage which struck them most was that of the triple blessing of Jacob upon his son Joseph, given in the 48th chapter of the same book. 'The God, before whom my fathers walked; the God, which fed me like a shepherd all my life long; the Angel which redeemed me from all evil.' 'It is impossible,' said I, 'that the Angel thus identified with God can be a created angel. Jacob,

no doubt, alludes to the Angel who wrestled with him, and whom he called God, the same as the Angel of Covenant (Mal. iii. 1). I pointed out to them the singular fact that the verb 'bless,' in the triple blessing, which refers to the God of his fathers, to the God who had been his Shepherd, and to the Angel who redeemed him, is in the singular, not in the plural, shewing that these three are but one God, and that the Angel is one with the fathers' God, and with the God who fed Jacob like a sheep. We read together

the same at the presentation of Christ in the temple, in the 2nd chapter of St. Luke, when Simeon, a just and devout Jew, who was waiting for the consolation of Israel, and to whom it was revealed by the Holy Ghost, that he should not see death before he had seen the Lord's Christ, uttered that beautiful song which was a short hymn of thankful readiness to die now that he had seen Him who was to bring salvation to all mankind.

"It was pleasing and most interesting to see one



SILLOAM.

other passages relating to God's manifestation in old days, in the form of *man*; as to Abraham at Mamre, to Jacob at Penuel, to Joshua at Gilgal, thus leading up to Him who is the Lord Messiah, who is also the Messenger and Minister of the new dispensation, of whom Malachi predicted, that He was to come suddenly to His temple, which prediction was fulfilled in the person of Jesus of Nazareth. At this point Mr. Kelk asked them to read the fulfilment of

of the leaders of the synagogue reading out intelligibly from the Hebrew New Testament the whole of the narrative, the others listening with close attention. At parting I offered them tracts and portions of Scripture, which they thankfully accepted. Two of the party, in token of their gratitude for our visit, accompanied us a short distance from the colony."



Mr. J. Piek, Missionary at Cracow, reports a Jewish baptism there.

Mr. J. Piek also says:—"The pamphlet of Dr. Herzl, 'The Jewish State,' often gives me an opportunity of speaking about the future of the Jews, and to point out to them God's promises."

We thank Mr. J. M. Flad, of Kornthal, very heartily for his kind present to the Society's Library of "Fetha Nagest," i.e., Codex of the Kings." The original existed in the Coptic language, from which it was translated into the Arabic, and from the Arabic into the Ethiopic. The basis of this book is the *Codex Constantine M.* On the 20th November, 1863, the late Dr. H. Stern was, by the Abyssinian judges, at the court of King Theodore, condemned to death out of this Codex: either to have his hands and legs cut off or to be burnt alive. Mr. Flad had this copy made by the fugitive, Alaca Worke, from Asseso, who is now living at the Swedish Mission Station, Asmara.

A wealthy Hebrew gentleman, a convert to Christianity, was baptized in our place of worship a few Sundays ago. The history of his conversion, and of the struggle he had, and the opposition he met with from members of his family, and particularly from his wife, was briefly told by our pastor, who, at the same time presented to the Church this aged gentleman of 62 years. The service was touching and solemn. The new Christian was much moved—and to the question addressed to him as to his having faith in Christ Jesus, he replied with distinctness and firmness,—"Most certainly, yes." Before leaving Naples for his abode in Paris, he was most generous in contributing for the erection of the new place of worship and for the schools; and gave also to the poor of the church. May the Lord bless him, and strengthen him more and more in the faith; and may his conversion furnish an example to many of his co-religionists.—(Translated from *Il Piccolo Messaggero*, Florence, June 25th, 1896, page 105).

Mr. Priestly, of Liverpool, reports on his work for the month:—Nine visits were paid to the two places of embarkation of emigrant Jews for the U.S.A. On one occasion there were 32 Jews, all fresh from Russia, who were easily induced to listen to the Gospel and to accept freely, but not pay for, the tracts offered them. The eight other occasions furnished from one to seven Jews at a time. One who came from London spoke very gratefully of Goulston Street Mission Room, recounting the benefits he had received there from the Medical Mission and from the night classes,

where he had acquired a little English; he knew Mr. Bernstein, and spoke kindly of Mr. Zeckhausen too. Another Jew, coming from Leeds, said he would have had to starve there were it not for the kindness of Mr. Spiegel and two other Missionaries, who had maintained him during three months' stay in that place, whence also he had written to a brother of his in New York, who had sent him a ticket to go to him. Of course they heard the Gospel too, which, however, seems still "a puzzle—though Missionaries seem to know all about it—being very clever, and even pious!" Thus each Wednesday and Saturday morning was spent, from 8 till 11.30 on the dock and landing-stage very profitably. Most Jews were found on the former place. The visits to the Emigrant houses were in vain: no Jew having been found there this month. As to the local Jews, house-to-house and shop-visiting was carried on as usual with usual results. That is to say, Jews are called upon, whether the admittance craved for be granted or refused. In the former case a conversation is begun, some Christian doctrine attacked by the host or hostess, and while one's poor self is compelled to act on the defence, Divine Grace is generally present, and the attack is not only repelled but becomes the means of bringing the Gospel home to Jewish hearts. In the latter case a short talk takes place on the threshold, and the Jew or Jewess, though reluctant, abusive and even threatening, is, nevertheless, reminded of the "one thing needful" before getting rid of me.

The Rev. J. H. Bishop, writing on June 16, in reference to the grant made by the Society towards Missionary work amongst the Cochin Jews, says:—"I fully believe if the Lord opens the door for a development of this Mission, your Committee will be disposed to continue its help. The white Jews are exceedingly anxious that I should try and open a Girls' School for them—but there is at present a difficulty in providing a suitable mistress. I am exceedingly obliged for the grant of 50 New Testaments in Hebrew and 50 'Promised Messiah.' I have enough in stock now to distribute to the Jewish community; several are reading both the New Testament and 'Promised Messiah.' I send by book-post a paper,* in which you will see, we hope (D.V.) to make a special effort on behalf of both Jews and Gentiles during the next three years in the dark, densely-populated native state of Cochin (which is north and south of the British town of Cochin.) During April and May two of our evangelists had a successful tour amongst the Jews, preaching to them and selling at a low price New Testaments and the 'Promised Messiah' in Hebrew and Malayalam. A spirit of inquiry is being aroused amongst the Jews here as in other parts of the world."

* Every Malabar Jew in Cochin who can read Hebrew, and has not already received a copy, to be presented with a Hebrew New Testament and "The Promised Messiah," with a suitable letter in Hebrew. To those who can read only Malayalam, a New Testament in that language and the Malayalam version of "The Promised Messiah," with a friendly letter in Malayalam. A commencement has been made in this undertaking. One or two Hebrew schools for boys and girls should also be opened.

The Editor is not necessarily responsible for opinions expressed in signed Articles, in Articles marked "Communicated," or in the Correspondence.

ANNIVERSARIES OF AUXILIARY ASSOCIATIONS, &c.

SOUTH-EASTERN DISTRICT.

Secretary.—REV. C. S. PAINTER, M.A., 30, Lansdowne-road, Croydon.

Date.	Place.	Serm. or Meet.	Collec-tions.	Date.	Place.	Serm. or Meet.	Collec-tions.
HANTS.							
July 5	Bournemouth, S. Paul	SS	16 4 10	July 14	Pembury	44	5 13 4
14	Southampton, Ports wood	M	9 2 8		Faulbridge Wells, Holy Trinity	SSS	66 3 4
KENT.							
6	Tonbridge, Par. Ch.	S	4 6 0	20	Do. St. John	S 4	16 5 6
13	Kippington	SS	18 13 7		Do. St. Peter	SS	9 1 4
	Canterbury, St. Dunstan	SS	8 10 4			SS	23 12 6
	Do. St. Mary Bredin	SSS	6 14 0	SURREY.			
13	Do. St. Andrew's	M	4 16 6	4	Wallington	SS	9 0 0
16	Do. "Beehive" ...	M	15 0 0		SUSSEX.		
				4	Eastbourne, The Cliff	M	None.
				26	Shiddingly	SS	1 10 0

NORTHERN DISTRICT.

Secretary.—REV. F. HEWSON WALL, LL.D., 17, Bootham Terrace, York.

Date.	Place.	Serm. or Meet.	Collec-tions.	Date.	Place.	Serm. or Meet.	Collec-tions.
CUMBERLAND.							
June 28	Booley, Carlisle	SS	1 5 3	Feb. 4	YORKSHIRE.		
DURHAM.				April 3	Leeds, All Hallows	M	2 12 8
April 1	Searpark	S	0 5 0		Market Weighton	S	1 4 6
					Upper Armley, Leeds	S	1 11 8
NORTHUMBRLD.					Leeds, St. George	SS	5 12 10
	St. John Lee	S	1 0 0		Do. All Hallows	S 4	3 2 0
WESTMORELAND.					Luddenden Foot	S	0 15 6
June 28	Kendal, St. George	S	2 0 0	July 6	Ripon, Cathedral	SS	7 16 6
	Brathay	SS	8 4 6		Tickhill	S	2 10 2
	Ambleside	SS	6 0 6		Brayton	S	1 6 3
28	Do.	MM	7 3 0		Hambleton	SS	4 6 7
				13	Dalton Holme	S 4	3 12 6
				28	Horsforth, Leeds	SS	5 6 6
					Rawdon, Leeds	S	1 16 0

JEWISH MISSIONARY INTELLIGENCE

AND MONTHLY RECORD OF THE
LONDON SOCIETY FOR PROMOTING
CHRISTIANITY AMONGST THE JEWS

OCTOBER, 1896.

OPENING OF THE NEW MISSION SCHOOLS, LONDON.

WE have much pleasure in announcing that the new premises for the London Mission Schools will be formally opened on Tuesday, the 20th inst.

The Proceedings will commence with Divine Service (by the kind permission of the Rev. Canon Streatfeild, M.A.) in Emmanuel Church, Streatham Common, at 3 p.m., when the preacher will be Rev. Prebendary Webb-Peploe, M.A., Vicar of St. Paul's, Onslow Square, W. The Boys and Girls of the Schools will lead the singing.

After the Service an adjournment will be made to the New Schools, which face the church obliquely, being situated near the south-western corner of the Common. Lady Carbery, the President of the Children's "Beehive for Israel," has kindly consented to declare the Schools open, and several members of the Committee will also attend.

Tea and Coffee will be served at 5 p.m. Friends of the Society are hereby most cordially invited to be present. Trains leave Victoria at 2.13 and London Bridge at 2.3 for Streatham Common Station; and London Bridge at 2.0 and 2.24 for Streatham Station.

BY THE WAY.

NOTWITHSTANDING the absence of Mr. M. Norollah from Persia, a good work is being carried on by the two native Mission Assistants at Isfahan and Hamadan. At the former place the number of Jewish children attending the Schools has greatly increased, as will be seen from the special article on the subject on page 164.

Mr. Norollah is proceeding to the East this month, and our earnest prayers will follow him there. We have much pleasure in announcing that a lady in Ireland has most generously expressed a wish to provide a portion of his salary, and that Mr. Norollah will be considered "The Charles Eliot Cairns Missionary," in memorial of her son.

The Committee are anxious to secure the services of an English clergyman for the work in Persia. It was hoped that the right man had been found, but reasons of health stood in the way of an engagement.

We much regret the death, on August 19, of the Rev. J. J. Hill, M.A., who had been Secretary for Canada for years. Miss Vicars had previously relinquished her Mission work on becoming Mrs. Hill. It is hoped that suitable successors may be found.

The recent visit of Li Hung Chang, ex-Viceroy of China, reminds us that there is a small remnant of God's ancient people residing in that vast country. On page 167 will be found an article on "The Jews in China," who are believed to have been there for over 2000 years.

The *Quarterly Prayer Meeting* will be held on Tuesday, the 27th inst., at 3 p.m., at the Inns of Court Hotel, three doors from the Society's House, 16, Lincoln's Inn Fields. Farewell will be taken of the Rev. A. Hastings and Mrs. Kelk, who are returning to Jerusalem. The Address will be given by the Rev. Henry Sharpe, Vicar of Holy Trinity, Hampstead. Tea and Coffee will be served in the Society's House at 4 o'clock.

We greatly regret to record the death, on Aug. 15, of another very aged and former Missionary of the Society, the Rev. Emmanuel Mendel Tartakover. He was born at Brody, in Galicia, in 1810, of Jewish parentage. Baptized in 1838, he entered the Hebrew Missionary College in 1840, having previously been an inmate of the Operative Jewish Converts' Institution. Mr. Tartakover was ordained deacon in Jerusalem in 1842, and priest the following year. He laboured principally at Königsberg and Danzig, and retired from active service as far back as 1862.

The Operative Jewish Converts' Institution will in the course of this month remove from Palestine Place to Palestine House, Bodney Road, Hackney Downs, N.E.

SCRIPTURAL REASONS*

why the Christian Church should Promote Christianity amongst the Jews:—

I. BECAUSE OF GOD'S ELECTION. (Deut. iv. 34.)

1. The chosen people (Deut. iv. 37; Jer. xxxiii. 24).
2. A special people (Deut. vii. 6).
3. The Lord's inheritance (Deut. iv. 20; ix. 29).
4. The Lord's people (1 Sam. xii. 22; 1 Chron. xvii. 22).
5. A peculiar treasure (Exod. xix. 5; Ps. cxxxv. 4).
6. The Lord's portion (Deut. xxxii. 9).
7. A separated nation (Exod. xxxiii. 16; Lev. xx. 24).

II. BECAUSE OF GOD'S LOVE. (Isa. lxiii. 9.)

1. I have loved thee with an everlasting love (Jer. xxxi. 3).
2. The Lord loved thy fathers (Deut. iv. 37).
3. The Lord loved the people (Deut. xxxiii. 3).
4. The Lord loved you (Deut. vii. 8).
5. The Lord had a delight in thy fathers to love them (Deut. x. 15).
6. Thy God loved Israel to establish them for ever (2 Chron. ix. 8).
7. As touching the election they are beloved for the fathers' sakes (Rom. xi. 28).

III. BECAUSE OF GOD'S FAVOUR. (Ps. cxlvii. 20.)

1. They saw God (Exod. xxiv. 11).
2. They heard God (Deut. iv. 33, 36).
3. The Law given to them (Exod. xxiv. 12; Acts vii. 53; Rom. ix. 4).
4. The Covenants given to them (Acts iii. 25; Rom. ix. 4).
5. The Promises made to them (Acts xiii. 32; Rom. ix. 4).
6. The Oracles of God committed to them (Deut. iv. 7, 8; Ps. cxlvii. 19; Rom. iii. 2).
7. The servants of the Most High God (Levit. xxv. 55; Acts xvi. 17).

IV. BECAUSE OF GOD'S PURPOSES. (Isa. xliii. 10, 12, 21).

1. The whole world to be blessed through the Jews (Gen. xviii. 18; xxvi. 4; xxviii. 14; Ps. lxxvii. 1, 2; Isa. lx. 3, 4; lxii. 2; Acts xv. 13—17; Rom. xi. 15).
2. "The kingdom shall come to the daughter of Jerusalem" (Mic. iv. 8).

* Copies of this in pamphlet form can be had by application to the Secretaries, 18, Lincoln's Inn Fields, W.C.

3. The Jews are to be a "holy" people (Isa. iv. 3).
4. The Jews are to be a "righteous" people (Isa. lx. 21; lxi. 3).
5. The Jews are to be a "blessed" people (Mal. iii. 12).
6. The Jews are to be known for their holiness (Isa. lxii. 2; lxi. 9; Zech. viii. 23).
7. The Jews are to be the special channels of salvation to the world (Isa. xxvii. 6; lxi. 6, 9; lxvi. 19; Zech. viii. 13, 23; John iv. 22).

V. BECAUSE OF THE PRESENT CONDITION OF THE JEWS.

(2 Cor. iii. 15.)

1. 9,000,000 "in their sins" (John viii. 24; xvi. 9).
2. In a state of spiritual death (Ezek. xviii. 31, 32; John v. 40).
3. "Uncircumcised in heart and ears" (Deut. xxx. 6; Jer. ix. 26; Acts vii. 51).
4. "Fallen" (Rom. xi. 12).
5. "Broken off" (Rom. xi. 17, 19, 20).
6. "Enemies for your sakes" (Rom. xi. 28).
7. "Scattered" (Zech. vii. 14; Luke xiii. 34).

VI. BECAUSE CHRISTIAN GRATITUDE CALLS FOR IT.

(Rom. xv. 27.)

1. The Holy Scriptures are of the Jews (Rom. iii. 2; ix. 4).
2. The Prophets were Jews (2 Pet. i. 19, 21).
3. The first Evangelists were Jews (Matt. x. 1—6; Acts xiii. 2).
4. The first Martyr to die for the Lord Jesus was Stephen, a Jew (Acts vii. 59).
5. The Christian Church is founded upon "the Apostles and Prophets," all Jews.
6. "Salvation is from the Jews" (John iv. 22; R.V.; Rom. xi. 11, 19).
7. Of the Jews "as concerning the flesh Christ came, who is over all, God blessed for ever" (Rom. ix. 5).

VII. BECAUSE CHRISTIAN DUTY DEMANDS IT. — GOD HATH SPOKEN. (Heb. i. 1, 2.)

1. "Pray for the peace of Jerusalem" (1 Sam. xii. 23; Ps. cxxii. 6; Isa. lxii. 6, 7).
2. Remember "we are their debtors," "let Jerusalem come into your mind" (Jer. li. 50; cf. Ps. cxxxvii. 5, 6).
3. Work (John ix. 4). "Prepare ye the way of the people" (Isa. lxii. 10). cf. the "wisehearted" in Exodus.
4. "Comfort ye, comfort ye, My people" (Isa. xl. 1, 2).
5. Evangelize, "go ye rather to the lost sheep of the House of Israel" (Matt. x. 5, 6; Luke xxiv. 47).
6. Hear what God hath done and will do, by reading the Scriptures and attending the Society's meetings (Acts xiv. 27).
7. Give, "God loveth a cheerful giver" (2 Cor. ix. 7), also (Luke vi. 38; xi. 41; xii. 33; Acts xx. 35; 1 Tim. vi. 17, 18).

PRAYER AND WORK.

"But thou, when thou *prayest*, enter into thy closet, and when thou hast shut to thy door, *pray* to thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly" (Matt. vi. 6).

"Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the *work* of the Lord, forasmuch as ye know that your *labour* is not in vain in the Lord" (1 Cor. xv. 58).

"Verily, verily, I say unto you, he that believeth on Me, the *works* that I do shall he do also; and greater *works* than these shall he do; because I go unto My Father, and whatsoever ye *shall ask* in My name, that *will* I do, that the Father may be glorified in the Son" (John xiv. 12, 13).

VISITS TO RACHEL'S TOMB.

ELU^L (which commenced this year on the 10th of August and ended on the 7th of September) is the month of pilgrimage to Rachel's Tomb. Hundreds of Jews of all classes and sects from Jerusalem and the neighbouring colonies visit the place to throw themselves at Rachel's feet, recite a long form of prayer, read Psalms, and wail over the departed glories of their race. This passionate grief has spent itself for more than eighteen hundred years; yet the men seem choking with agony, and women and children sobbing tears as though their hearts would break, crying piteously to the dead mother of Joseph and Benjamin.

The pillar, which Jacob is said to have set up over the remains of his beloved wife, is built of loose stones, bound together by cement. It is high as a tall man can reach; the surface being plastered and whitened, and the fair

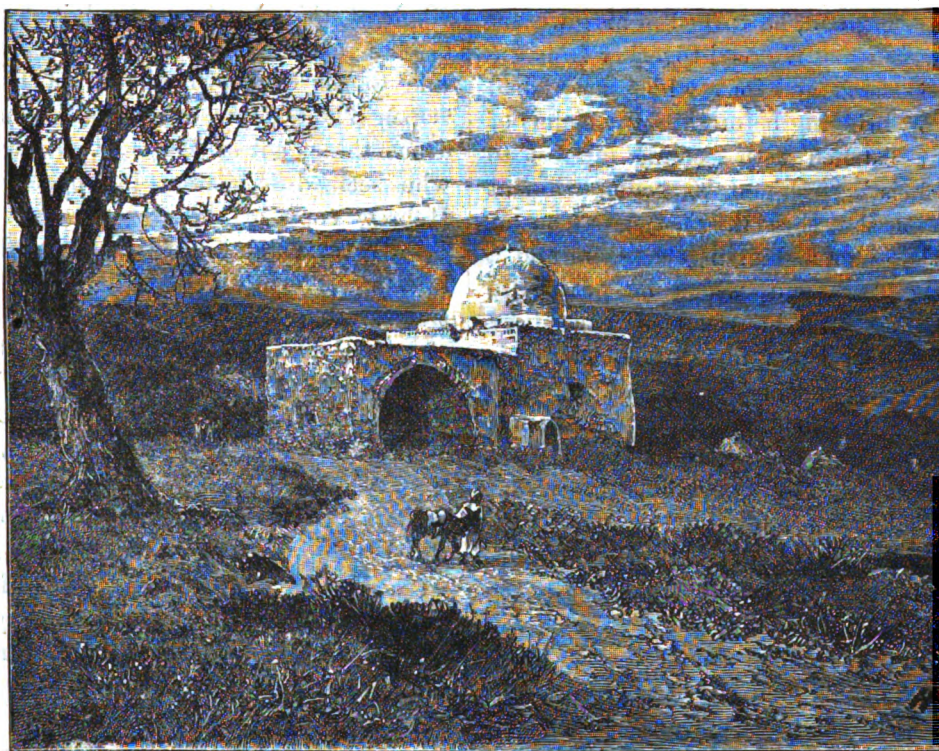
page scrawled over with Hebrew names and ejaculations. A square room, covered by a Saracenic dome, protects this grave. It is a plain mausoleum, having no claims to antiquity in its present form, but deeply interesting in sacred associations; for, by the singular consent of all authorities in such matters, it marks the actual site of Rachel's grave. The first mention of it occurs in the 35th chap. of Genesis, where Rachel, as her soul was departing, for she died, named her new-born babe Ben-oni, son of sorrow. "And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day." Reference is again made to this matter in the 48th chapter: "As for me, when I come from Padan, Rachel died by me

in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath; and I buried her there in the way of Ephrath: the same is Beth-lehem."

The death of Rachel, the dearly-loved wife, the typical mother of Israel, lent an abiding poetry to Bethlehem; consecrating, as it were, the soil of Ephrath to the royal line; her burial on the green ridge, in the shade of a rich olive grove and other trees, making the spot holy for ever in the eyes of all her race.

"Mother-Rachel" in the month of "Elul" is the natural topic amongst orthodox Jews, and to visit her grave is considered a meritorious act, whilst amongst the unconcerned about religion it is an occasion for recreation and amusement.

Before the construction of the carriage road (which extends to Bethlehem, Beitjulah and Hebron) about ten years since, Jews from Jerusalem of the better class made the excursion on donkeys; but



RACHEL'S TOMB.

the poor, who form the majority, visited the place on foot, whilst many stayed overnight, resting in the porch outside the tomb. Now there are many carriages cheap enough to carry a passenger at the rate of about half a franc to and fro. This mode of travelling interferes to a certain extent with Missionary effort, because a carriage cannot wait longer than one hour, at the outside, for returning visitors, and a few minutes' halt at Mar-Elias, and consequently the opportunity of entering into religious conversation with Jews is very often interrupted.

The Rev. J. Jamal gives an interesting account of his work during three visits to this tomb:

"After filling my small saddle-bag with books

and Missionary publications, and asking God to "prevent" His work with His most gracious favour, I started soon after sunrise, in the cool of the morning, from Christ Church premises. When not far from the Jaffa Gate, near the Ophthalmic Hospital, I met with a Yemenite Jew, an acquaintance of mine, who was going on foot to visit the grave. I had a quiet talk with him along the plain of Rephaim on religious matters. In speaking about the works of repentance, which the Jews had to perform in preparation for the approaching Day of Atonement, I drew his attention to the conditions of *true* repentance and the only atonement provided by God Himself for our sins, namely, the Messiah. Halting at the convent of Mar-Elias, and sitting under the shade of an olive tree, near the road, he turned of his own accord and spoke with me. We read together from the Bible about the Messiah, and for a whole hour I had an opportunity of bringing before him the claims of Christianity. He listened with seeming interest to the account of Christ's birth and the accomplishment of the promises of the Messiah in the person of Jesus of Nazareth. I gave him a few tracts and a copy of the New Testament, which he gratefully accepted, and for fear that he should be caught by the Jews he hid them under his shirt, next to his skin. 'I have no "Tanach" at home,' he said. 'I am poor and cannot afford to buy one; do, please, oblige me with a copy, and I shall always remember your kindness.' Seeing him in earnest about it, I gladly gave him one, advising him that if he searched the Scriptures in a prayerful spirit he would be able to find Him of whom Moses and the prophets testified.

"Proceeding to the Tomb, I found the Sephardi Shamash and the Turkish guard—both old acquaintances of mine—just patching up and laying out cushions and mattresses for the use of visitors. They received me with welcome, and not only did they not make objections to my talking with Jews and distributing tracts, but offered me a cup of coffee as a refreshment. In the afternoon I had a pleasant opportunity of entering into conversation on matters of religion with three Syrian Jews, under the shade of an olive tree, aside from the Tomb. For a whole hour we were reading from the Bible passages relating to Messiah's first advent, His office and character. We went over every particular in the 53rd chapter of Isaiah. They at first said that the same referred to Israel's captivity and the oppression they were to undergo as chastisement for sin. To the statement of Messiah dying, they objected, that it was afterwards said, that He should prolong His

days, and therefore it could not be meant literally that He should die. I replied: 'To be cut off out of the land of the living—to pour out His soul unto death—to be led as a lamb to the slaughter—to make His soul a sacrifice for sin—to make His grave with the rich—what does this mean? And, as to its being said afterwards that He shall prolong His days, this is so far from being opposed to His sufferings and death, that this very circumstance is mentioned as a reason why He should afterwards see His seed, prolong His days, and the Lord's pleasure prosper in His hand. If you were to take the New Testament and there read what Jesus did and suffered, how He died and was buried and rose again, you would see clearly what is the meaning of the whole of this chapter.' I advised them at parting to read God's Word diligently, in a prayerful spirit, and to ask God, with the sweet Psalmist of Israel, 'Open Thou mine eyes, that I may behold wondrous things out of Thy law.' I gave one of them, who seemed the more intelligent of the three, a Hebrew copy of the New Testament, also an Old Testament, which he specially begged to have in order to compare both together. To the others I gave some tracts, recommending to their notice that on the 53rd of Isaiah. One of the party was so struck with what he heard that he desired to send his boy, after the approaching feasts, to our Day School.

"On another day, filling again my bag with Missionary publications, and asking the direction and guidance of God's Holy Spirit, I rode out early in the morning, resting awhile at Mar-Elias. Carriages were stopping a few minutes, full of Jewish passengers, but I was unable to talk to any, they being in a hurry to go on. About noon I rode on, and not far from the convent I met a Polish woman, apparently poor, for she was going on foot with no one with her. On making a remark that she was transgressing the Rabbinical law in travelling alone without a "Shomer" (protector or guard), she said, 'You are quite right, dear sir; but my husband is not well at home, and I have no grown-up son, and being poor I could not afford to hire a Shomer.' Taking me for a Jew, and supposing that I was going to the Tomb, she requested, if I did not mind, that I should walk with her. As we went on slowly, I asked her, 'Why is it that the beloved nation, the children of the prophets, the sons of Abraham, Isaac and Jacob, have been, since the destruction of Jerusalem—for more than 1800 years—without a king, and without a prince, and without a sacrifice, and without an altar . . . scattered among all people, from the one end of the earth even to the other?

Why has the Lord Jehovah, who formerly declared Himself to be the God of Israel, thus forsaken His people? She said, 'Dear sir, it is on account of our sin that God hath dealt thus with us; but we must wait till Messiah comes, and He will make an end of our captivity.' 'But can this be the case?' I asked. 'How is it that in old days, when God's people committed even the most perverse rebellion against Him, and went astray from the worship of the Lord Jehovah to that of false gods of wood and stone, He punished the fathers with only seventy years' captivity? Surely there must be a peculiar sin lying upon the nation; must you not therefore inquire seriously into the question and see the only cause of this long captivity?' At this point she looked at me and said, 'I perceive that you are not a Jew; you must be one of the followers of that Man.' 'I am not a Jew,' said I, 'but I love the Jews, and wish them from all my heart every spiritual welfare and prosperity.' I then told her plainly that the greatest sin of the nation was their rejecting, and still continuing to reject, that prophet whom God, according to His promise, raised up in the fulness of time, from among her brethren, like unto Moses, even Jesus of Nazareth, besides whom none ever arose who could claim the Messiahship; and that because they would not hearken unto the words which He spoke unto them in the name of the Lord, God hath required it of them, therefore hath punished them with this long and perpetual captivity. She was all the time listening with attention. Before coming in view of the Tomb, I offered her a tract on the 53rd Chapter of Isaiah to take to her husband, which she took willingly and promised to give to him. In the afternoon, two Spanish families of my acquaintance, of the colony of 'Nahala Schiva,' were, at a picnic, sitting aside from the Tomb under the trees, whom I joined, by their invitation, and partook of their refreshments. I had an opportunity then of engaging them for a long while in matters of religion, and distributing tracts to several of the party.

"On the third occasion hundreds of Jews of all sects visited the Tomb. An opportunity was afforded of distributing tracts and portions of Scripture to a good many. Noticing an Algerian Jew reading quietly a tract, in one of the standing carriages which were filling the place, I stepped in and sat with him. Two other Jews of my acquaintance followed. Whilst engaging the three in matters of religion others came near and stood at both sides of the carriage, listening to what was going on. The subject of Messiah's Divinity was brought up. They said God is one; 'Hear O Israel: The Lord our God is one Lord.' This led to the doctrine of Trinity in Unity. Passage after passage was read in proof of the Divine nature of the Messiah and the Personality of the Holy Spirit."

SAFED MISSION SCHOOL.

Miss James writes:—

"In reviewing the work of the past half-year, I find much cause for thankfulness to Almighty God for His mercy in so blessing our Mission School at Safed. Notwithstanding the cherems issued against our work, we have at present twenty-two regular scholars. This to us is a most encouraging feature, for we believe that the hope of humanity is in the children, and that in winning them for Christ 'Israel shall be saved.' The opposition we have daily to encounter serves to shew that the Rabbis are greatly afraid of Christian influence and Christian teaching. Our position has considerably changed since the School was commenced by Mrs. Maas. Then it was the *only* Girls' School in Safed, and education was accordingly prized. No dresses or dinners were necessary at that time, as the majority of the scholars were in good circumstances. The aspect of affairs, however, underwent a thorough change, as was natural, at the opening of a Jewish School for Girls.

"There was no longer an excuse for attending a Mission School, and the Rabbis believed that Christian influence would cease. But God willed it otherwise. It is through His power that we have been allowed to influence so many children for so long a time; and we prayerfully trust that we may be enabled to carry on this good work. But, in order to do so effectually, it is necessary for us to help our scholars materially, their need being great. If we fail in this particular our Safed Mission School must sooner or later collapse. All our scholars, without one exception, are from the poorest Jewish families. The children of those in better circumstances attend the Jewish school. When we had arrived at the end of our resources for School dinners, most providentially 'A Friend to the Safed Mission' presented us with a very generous gift of £5, to be spent for that purpose, and but for that gift we should have been left without any scholars.

"One of the elder girls, who is employed to clean the School, has been coming to me on Sunday afternoons to read the New Testament, and to talk to me by herself. Her remarks encourage me in the hope that she may one day be led to acknowledge Christ as the true Messiah. This girl was the most troublesome of our scholars, and required peculiar care and patience. Her mother is ignorant and helpless, and her father has lately lost his eyesight. Her sister is also in our School, and they have two little brothers. Very often the School dinner is the only meal these girls can get, and many others are in a similar condition. These Jewish children are daily instructed in the Christian religion, and especially taught the New Testament, from which they can repeat many verses. They sing heartily Christian hymns, and are able to relate some of the leading and interesting incidents of the life, work, and teaching of our blessed Lord."



LEEDS.

Mr. R. S. Spiegel reports:—"I avail myself of the closing of the Medical Mission till the autumn to review the work in connection with this agency.

"Shortly after my arrival at Leeds I had the good fortune to make the acquaintance of Dr. S. Rumboll, who so kindly volunteered his professional services in case we succeeded in obtaining funds to start a Medical Mission. The kind doctor proved even better than his word, for he also started us with drugs, and we were thus able to see our prayers answered, and to obey our Lord's injunction, 'Heal the sick.'

"The Medical Mission was opened on February 19th, and once a week, each Wednesday evening, poor Jews have the benefit of the doctor's advice and medicine. The number of the patients for the 21 evenings amounted to 967.

"This number shews appreciation on the part of the Jews. Their gratitude for the kindness shewn them by the doctor and the lady friends in attendance on those evenings is most sincere, and the opportunities for preaching the Word of Life to them are many and manifold.

"For an hour, and even two, before the opening, the Hall is besieged by a crowd, mostly poor Jewesses, a fair number with babies and children, waiting to be admitted. We have been obliged to restrict the numbers on account of the small size of the Hall, and it is painful to see the faces of those who have to be disappointed.

"The patients having been admitted and seated, one of the lady workers plays and sings a hymn or two, and I then proceed with the reading of Scripture, and an address in Yiddish, closing with prayer. If time permits, I ask one of the ladies to say a few words to the English-speaking Jews; and, considering that we have to do all our work in so small a Hall, that there is hardly room enough for the mothers to stand up to hush their ailing and crying babies, and to keep them from drowning my voice, I am more than satisfied with the attention they pay to my addresses.

"On the arrival of the doctor the small Hall has to be made smaller by partitioning off with curtains—the doctor in one corner and the dispensers in the other corner—from the waiting patients; and looking round one can find our lady friends, here and there relieve a mother tired of holding or of jumping her baby, which kindness is not forgotten by the Jewesses.

"While the doctor, assisted by Mrs. Burnistone as interpreter, is busy with a patient, we have quiet talks with the people; and, when we speak here and there with the Jewesses on the claims of Christ and Christianity, they naturally ventilate their prejudices and preconceived notions, most frequent of which are, that we worship more than one God, that we pray to idols and bow before images and crosses. In addition to the arguments brought forward by me in repudiation of such objections, I, when necessary, ask one of the ladies to join our circle and submit to being catechised by me. 'How many Gods do you worship?' 'Who is the God you worship?' 'Why do you worship the God of Abraham, Isaac and of Jacob?' 'Do you believe in a Messiah?' 'Is the Messiah you believe in a "Goyish" or a Jewish Messiah?' and such like questions are kindly answered by the ladies.

"Where possible, I avail myself of the door opened by the Medical Mission, and visit the patients in their homes, praying that the Lord, in His own good time, may 'open the eyes of the blind and unstop the ears of the deaf,' cause waters of eternal life to break out from the wilderness of the obdurate and tradition-taught hearts of the Jews over the thirsty land, and to drive out 'the habitations of dragons' of Jewish superstitions, prejudices, infidelity and hatred against Him who is the Light of the Gentiles and the Glory of His people Israel.

"To complete my short sketch, I can do no better than affix the names and a 'table' of our voluntary workers, who with heart and soul are helping to prepare 'the highway' for the glorious appearing of our blessed Lord and Redeemer:—

"Mission Doctor, Dr. S. Rumboll; Dispensers, Miss Caffin and Mr. Law; Lady workers in attendance during the month: 1st week, Mrs. Rumboll, Mrs. Spiegel, Miss Atkinson, Miss Laura Wright. 2nd week, Mrs. Rumboll, Mrs. Spiegel, Miss Nelly Atkinson, Miss Atkinson. 3rd week, Mrs. Spiegel, Mrs. Williams, Miss Wright, Miss Atkinson. 4th week, Mrs. Spiegel, Mrs. Cope, Miss Laura Wright, Miss Atkinson. Saturdays: The Misses Wright, Miss Ruddock, and Miss Lilly Wright."

THE SAFED JEWS.

IGNORANCE, superstition, prejudice, pride, evils that are closely akin, may be mentioned as the four great difficulties in the way of the progress of Christ's Kingdom amongst the Jews. This is especially so in such a country as Palestine, where the ignorance and superstition constantly displayed by these poor people is appalling. The following description of these twin evils by Dr. Anderson, of Safed, will be found very interesting:—

"A firm belief in the power of the 'Evil Eye' is universal. This is shewn in many ways. When a patient is recovering from an illness he often will not admit that he is feeling better for fear of the 'Evil Eye.' For the same reason, after a serious illness, a patient will often hesitate long before venturing out into the public streets for fear some one may look upon him with the 'Evil Eye,' and so a worse calamity befall. This dread 'Evil Eye' often leads many to give an incorrect estimate of their age.

"On the birth of a child, it is customary to fasten up in the windows and above the doors papers bearing certain incantations, or prayers; these are supposed to keep Satan from coming into the room and taking away the child.

"It is quite common amongst the Jews, in case of illness, to call in some Moslem Sheik, who is supposed to have power to charm away the sickness. Epilepsy is looked upon as a species of demoniacal possession, and the poor epileptic, instead of being pitied, is often shunned and avoided. Such are a few of the superstitions that commonly come under my notice as I go in and out amongst the people.

"The other two difficulties which I have mentioned, viz., prejudice and pride, largely depend upon the afore-mentioned ignorance and superstition. All sorts of motives are imputed to us by the more fanatical Jews, some of whom think we are paid by our Queen so much for every convert. National pride, on account of their being 'God's chosen people,' and individual pride in their own personal religious attainments, are constantly exhibited by the people. In the course of conversation, one is often told that the Jews only are to inherit the Kingdom of Heaven, to which I always reply by quoting Isaiah xlix. 6. Those who, in the spirit of the Pharisee of old, make much of their religious perfection and attainments, I refer to their own Scriptures, and endeavour to point out the perfect holiness of God and the sinfulness of man.

"Barefaced untruthfulness is sadly common amongst Jews, and, like most self-righteous people, they seem to have no idea of the possibility of sins of omission. I often find it useful to refer such to the Tenth Commandment, and only rarely do I meet with any bold enough to maintain their innocence in this connection. Having once admitted their guiltiness in one particular, it is easy to prove to them, from such passages as Deut. xxvii. 26, that they are under the curse of God.

"When once a soul has been aroused to see the need of a Saviour, other difficulties come in the way, difficulties that sorely try the newly-awakened faith, and keep back many a soul from coming out and confessing belief. There are special stumbling-blocks in the way of enquirers, which may all be summed up in the words, 'for fear of the Jews.' To be more particular, there is the dreaded 'Cherem,' or Excommunication, which entails loss of all means of subsistence, including the 'Chaluka' (charity money which comes from Europe), and also actual persecution.

"The steadfast opposition of the wives is also a sore difficulty with many. I have merely touched upon some of the difficulties

of Jewish Missionary work, though I have not attempted to enlarge upon them, I think I have said sufficient to call forth the sympathy of God's people for the poor seekers after truth amongst the Jews. A case, which illustrates the bitter enmity of the Jews towards Christianity, is just now giving us considerable anxiety. For some time past a certain young



A VIEW OF THE SEA OF GALILEE.

Ashkenaz Jew has been attending our services and coming to Mr. Marash, the Depôt-keeper, for instruction. He lately openly stated his wish to become a Christian, since which time he has met with a great deal of persecution, his life even having been threatened. Of late Mr. Marash has kept the boy in his own house, and the Jews tried every device to get him back, till at last Mr. Marash had to seek the aid of the local government to protect the boy. Thinking the excitement had somewhat abated, Mr. Marash took the boy to the Society's Depôt. Evidently the friends of the boy were watching for an opportunity to kidnap him, as a crowd soon gathered and made an assault on the Depôt and tried to carry away the boy by force. Mr. Marash had to take the boy in his arms and run to a place of safety. The Jews would undoubtedly have succeeded in their purpose had not some non-Jewish bystanders interfered. As it was, Mr. Marash was rather severely handled. It turned out afterwards that animals were in readiness to take the boy right away from Safed. It needs great wisdom

and grace in dealing with such an affair, and yet it seems only right to protect the boy from the violence of the people, whom he greatly fears. In spite of all threatenings and rough treatment from his friends, he still persists in his wish to come out openly as a Christian.

"Whilst we have many obstacles placed in our way through the opposition of the great enemy of souls, yet we have much to be thankful for. We feel that all the opposition is but a sign that our work is having an effect. When we turn to speak of the means used in our work, and see the abundant measure of success which our gracious God has vouchsafed to us, we can only thank and praise Him for all His undeserved goodness.

"The following is a translation of one of the Cherems put out by the Jewish authorities against the Mission:—'A terrible and shameful thing has happened in our city. A dreadful plague has spread in our midst, a fretting leprosy has cleaved to our camp. The English Mission has enlarged its work in Safed and only among our brethren. It has taken hold of all the Heads of our Communities, so that there is *no house* which does not benefit from the kindness of the Missionaries, and slowly, slowly, gradually the Mission is spreading nearer and nearer its principal aim, i.e., to catch souls from our people, to remove them from the boundary of Israel, to bring them under the wings of the religion of the Nazarene. Ancient Israel is like thorns in the eyes of the bigoted enemy, and the children of Jacob, who firmly hold the old Covenant, are as an open and eternal protest against the New Testament. And now the jealous among them endeavour to wipe away from the face of the earth and to swallow them alive. For this purpose many great Societies have been established among the Christians, and their liberal and great ones support them with money; and being aware of the poverty and mean character of our people in the Holy Land, they understand that here they have found the place to fish in dirty water. And in Safed, the work of the Mission is greater than in all the other holy cities. In our place are two Missions, who work day and night, and use every means to bring our brethren near to them, especially the young generation. They have two doctors who treat gratuitously *only* Jewish patients, as if the Christian religion commands to compassionate only the Jewish poor, and by this means about 60 souls from our brethren hear daily the preaching of the Apostate Jew who entices them away from their religion. They have two Schools, where more than 100 Jewish girls are trained—and *only* Jewish girls, who receive presents on the birthday of their Messiah. They have established Night Schools also—for the young of our people *only*. Many women, Jewesses *only*, Ashkenazim and Spanish, among them the wife of him who holds an office in the Jewish Hospital here, go to sew in the house of the Missionary, who gives them tea and cakes, and causes them to hear preaching in praise of the Christian religion. And we must acknowledge the Mission sees much blessing in its work. The tender souls, who accept its kindness, are drawn with bands of love towards their benefactors. During the last two years, three young men, brethren from Safed, one Spanish and two Ashkenazi, have changed their religion, and ten more young men are ready to change their religion at the proper opportunity. All this is being publicly done in the sight of all our brethren in our city, many of whom know much more than we publish in these lines. All this is being openly done in a city which is called Holy—in a city which sends messengers by tens into all the ends of the world to ask the generous of our brethren to have great compassion on these poor, simple and pious brethren, who spend their days in studying the Law and in prayer. Now this holy community blaspheme the name of God and the glory of

Israel *openly*. This holy congregation are treading under foot the most sacred things to our nation. This entire community of 7,000—may their number increase!—has willingly given itself up to the Mission, and there is none that opened the mouth and peeped. No man moved his smallest finger to remind his brethren of their meanness and shame, and at this time when, through the kindness of His Imperial Majesty our Sultan the Merciful, the High Government is protecting and treating us as faithful sons and useful citizens. In the absence of rain we searched our ways and have found—kettledrums and trumpets and the sin of one woman. We have searched for the thin splinter, and the thick beam which is in our eyes we have not seen. When a few months ago a young man changed his religion the matter made no impression whatever in our place, as if such things had long found entrance in our modes of life, and with which we are perfectly familiar. Where are you, where are you? Our Rabbis, our Chasidim, our Heads and Leaders? Where are you, the Pious, forgetting the Commandments? Where art thou, Community of Aged? Where art thou, O Holy Congregation? Are you not ashamed, do not your faces blush to see your children sanctifying the holiness of the Mission and fearing the God of your enemies? But we know neither shame nor reproach. We wipe our mouth and say we have done no wrong. We have no guide, none to strengthen our hands. Where are you, brethren, inhabitants of Safed? Are you Jews? Are you still Hebrews? Is already every feeling of an Israelite dead among you?"

"This Cherem is a masterpiece of Hebrew composition, and is the work of an educated Russian Jew, the most distinguished Hebrew scholar in Galilee, and one who has a great love for his own nation."

THE SOCIETY'S MISSION SCHOOL, ISFAHAN.

TOWARDS the end of 1890, this excellent School was opened by me in the heart of a Mohammedan city, for the education of the children of the scattered sons of Abraham, whom I found to be very ignorant when I first visited Isfahan in 1889. Out of about 5,000 Jews in Isfahan not more than 10 persons could read or write the language of the country. I am thankful to say that now there are many Jews who can read and write through the influence of the School. When this Christian institution was opened 24 boys were accepted at first, which number had increased by the beginning of 1891 (see *Jewish Missionary Intelligence*, September, 1894, page 140). Christianity has since been taught regularly to the Jewish children, and I know of five boys who were the means of much blessing to their parents, through reading to them the passages of Scripture which they had learned at School. Several Jews became friendly to us, and sent their children to receive Christian instruction and to study Persian.



THE SOCIETY'S MISSION SCHOOL, ISFAHAN.

When I was at Isfahan I taught the Bible, and the boys used to recite the Messianic prophecies and promises in Genesis. Most of them also took pleasure in reading their Bible in the Persian language.

The School has remained open since I left, and the Missionaries of the C. M. S. have kindly superintended it in correspondence with myself. The reports which I have received from our Mission Assistant, Josef Hakim, have been very satisfactory, shewing that the blessed Word of God has been taught every day in the School, which is opened and closed with prayer. The Jews of Isfahan, who once opposed our work and this School, now appreciate its usefulness, and willingly send their children. There are now 84 boys, and four teachers besides Josef Hakim, who teaches the Bible and Persian. Two of the teachers are Armenian Christians from Julfa, and the other two are Jews of Jubareh. The following letter, received from the Rev. W. A. Rice, and also the illustration, shew in what a flourishing condition the School is:—

"I trust you will be able to get the Society to increase their grant for the School here to £20 per quarter, which is about what is required to carry on the School as at present conducted, and which I do not think can be considered excessive, when it is remembered that this covers house rent and the salary of five teachers and small monthly scholarships to five poor boys. The photograph, which I hope you will soon receive, will give the friends of the Society some idea of the grand opportunity for Christian influence afforded by such a School and in such a bigoted city as this. To day, when I visited the School, there were 64 boys present. Three were absent through sickness, and sixteen were absent for reasons not known. I have told Josef Hakim to have every one of these latter visited, and the cause of absence ascertained. Those boys, he tells me, who are lazily disposed, are rather frightened at our curriculum of studies, embracing, as it does, English and Persian as well as Hebrew."

I am very pleased that the Committee have sanctioned the increase of expenditure requested by Mr. Rice, and trust that God will continue to bless all our efforts, and that these precious souls may know Jesus as the Saviour and Redeemer.

Josef Hakim holds Saturday services in the Dépôt, when many Jews and Mohammedans are present. May God Almighty teach these dear souls, and make them to understand that Jesus and Him alone can save them from their sins.

The illustration gives a good idea of the School. The Rev. W. A. Rice is in the centre, Josef Hakim

sits to his left, Hambartzon, the Armenian teacher, is sitting at the extreme right, and the two Hebrew teachers are standing above the group of boys near the door at the back.

M. NOROLLAH.

JEWISH COLONIES IN THE HOLY LAND.—Baron Edmond de Rothschild, the father of the Jewish colonies of Palestine, has added another pearl to the setting of the crown of charity in establishing another colony to those already existing. The new colony is called in Arabic Mutelle, and lies in Galilee, near the road which leads from Safed on to Banias, and thence to Damascus. It is six hours' ride from Safed, and about four hours from the colony Jessod Hamulah. It is in the tribe of Dan, whose land is described in the Book of Judges as "a place where is no want of anything that is in the earth." The village, with houses and barns, and thirteen thousand dunams of land, equal to nearly three thousand acres, with many springs on the land, and a water-power mill, and the sources of the river Jordan near by, has been recently bought from the Druses. On this land Baron de Rothschild is going to colonise fifty farm labourers from the other colonies, who have had at least five years' experience in work, and have conducted themselves creditably. In the Berlin Exhibition are to be found all the products of the soil of the Holy Land, such as wheat, barley, honey, silk in the cocoon, spices and oil. Various handicrafts of the colonies are also to be seen, such as olive wood and mosaic work. Further on there is a wine-bar, where the wine made from grapes, grown and pressed by Jewish colonists, is sold. The red and white wines are on a par with the German and French in quality, and much cheaper. This particular exhibition has a great influx of visitors, and will doubtlessly be very successful, as it attracts not only our coreligionists, but a great number of other visitors. A number of photographs from the Holy Land show the exact places colonised and tilled by the Jewish settlers. It is to be hoped that the exhibition will further the aims and progress of the Jewish colonists in Palestine.—*Jewish Chronicle*.

The organisation of a Jewish state in Palestine opens—if it in the end would close—the Eastern Question, that nightmare of diplomatists. France has for years regarded Palestine as her appendage, and therefore her share in the spoils of any participation of the Ottoman Empire whenever the collapse occurs. Russia, active and guided by a continuous policy, has long looked upon Palestine as a gem to be added to her imperial crown. There are scattered throughout Palestine a large number of Russian monasteries, designed and fitted, to be used as barracks, and all Palestinian travellers agree that the Russian monk knows the use of warlike weapons! Russia has hitherto prevented the colonisation of Palestine by Jews in two ways. In the first place, her ministers have urged upon the Sublime Porte that any colonisation movement, however small, covers an attempt to wrest the Holy Land from the Sultan. Her more insidious attack is to claim, as Russian citizens, such expatriated Russian Jews who land in Palestine. The irony of this claim upon the Jew who is an alien at home is beside the question. The effect is this—the Sublime Porte, fearful of Russian machinations, has hitherto withheld the rights of colonisation from the ex-Russian Jews. The still greater difficulty is that of the right to the Holy Places by the representatives of the several religions. In these each of the powers has an interest—passive or active as the occasion demands. The handing-over of Palestine to the Jews means that the Turk will, after 800 years, transfer to the Jew the guardianship of the Holy Places. These are the real bearings of the question. The modern system of State evolution, i.e., commencing by the formation of a Chartered Company, holds good in respect to unsettled countries that require exploring. Palestine needs resettlement, and this could be carried out if it became a Crown colony of Turkey, or if it were granted internal political freedom, with vassalage to the Sublime Porte, such as Bulgaria still yields, and as Palestine itself rendered to the Roman emperors. This would make it an autonomous, if not a perfectly independent state.—*Jewish World*.

THE JEWS IN CHINA.

SOME attention has lately been directed, both in Jewish and Christian papers, towards this remarkable remnant of the seed of Abraham. A few words as to their discovery :—

The first information concerning the existence of a Jewish Colony in Kaifungfu, the capital of Honan province, was received in Europe in the beginning of the 17th century, through the Jesuit Missionary, Ricci. At the commencement of the 18th century some more particulars about them were heard in Europe through the reports of Father Gozani, another Jesuit Missionary.

It was not until half a century ago that, through the munificence of a lover of Israel (the late Miss Jane Cook, of Cheltenham), our own Society was enabled to effect a "Mission of Inquiry" into the condition of this isolated colony. The delegates performed their mission very satisfactorily, and brought back with them some valuable MSS. Of these, a part was presented by the Committee to the British Museum, to the



A CHINESE JEW.

Bodleian Library of Oxford, and to the University Library of Cambridge.

In October, 1895, Dr. A. Neubauer, of Oxford, examined these MSS., and contributed to the *Jewish Quarterly Review* an able article on them. Besides some pages of introductory remarks, he gives a careful examination and analysis of the MSS., which are still in the Society's library. Seeing that these MSS. are interspersed with Persian words and sentences which, on account of their incorrect spelling and provincialism, have not yet been correctly read, we propose to give at the end a literal translation of them; hoping that they may be of some use to those who will in future write on this subject.

First, we will examine (I.) from whence did these Jews come to China; and (II.) what is the probable date of their settling there?

I.—They maintain that their ancestors had come from Persia.

This statement seems to be confirmed not only by the use of Persian words in their Liturgy, but also by the fact that many of their names registered in the book, vol. iv. (which is in the Society's library, and is one of the oldest MSS. brought from

China), are purely Persian, *e.g.*, שמאִי (happiness); פֶּרִיץ, born of a Peri, or a beautiful person; דִּירְדִּנָּה, pet; נאִזֵּךְ (נאִזֵּךְ) delicate, genteel. In this volume there are also some common Persian names, but of Arabic origin, such as דִּוסָה, friend; קָמֵר, moon, דִּוְלֵת, riches.*

Now there are certain peculiarities both in the Hebrew and the Persian of these MSS. which, if carefully examined, may give us a clue to the origin of this colony.

It is to be observed that the writer of these MSS., in pointing the Hebrew words, seems to have been guided by the sound rather than by grammatical rules.

For example, in the MS., vol. v., we find that the particle שׁ is regularly pointed שׁ , as in שׁוֹרֵךְ , שׁוֹרֵךְ , שׁוֹרֵךְ .

The Persian words are similarly marked with provincialism. For instance, the sound [ee] is very frequently substituted for א [ä], as in אקריר, עבירה, ביופחיד, פריסתידה for אקראר, אכראר, פרסתאדה meaning respectively, "acknowledgment, worship, he fell, sent." The verb נישט (he wrote) is invariably spelled נושט. Now all these peculiarities are still to be observed among the Jews of Gulpaigan and Khonsar (small towns near Isfahan, and noted for many centuries as a seat of learning) and Khorassan. Therefore, we may conclude that the original colony came probably from the small towns of Gulpaigan and Khonsar, or from the province of Khorassan.

There is, however, another point deserving attention. It is this: that these Jews were first known by the name "F"heen-chuh," or "Indian religion." This appellation could not have been wholly groundless. This can be accounted for in this way: these Persian Jews first made India, which from time immemorial was connected by a regular and important traffic with the nations of the Iranian countries, the centre of their commerce. Then, since the trade of China with the western countries was conducted through the medium of merchants of India, some of these enterprising Jews followed this branch of lucrative business, and from an early time became acquainted with China. This kind of business necessitated their frequent leaving China for India, and thus they came to be known by the name of "Indian Religion" by the outsiders who were ignorant of the real nature of their religion.

II.—When did these Jews settle in China?

From the inscriptions in their synagogue we gather that in 1163 A.D. seventy "tsungs," or clans, having brought a tribute of some western clothes to the Emperor Heau-tsung, asked permission to build a synagogue in Peen-leang (or Kai-funfoo). The Emperor said: "Since they have come to our *central* land, and reverently observe the customs of their ancestors, let them hand down their doctrine at Peen-leang." This being done, and their doctrine being examined by special commissioners, the Emperor granted them leave to build their synagogue.

The long inscription in their synagogue seems to be, in essence, a copy of the doctrine which they had submitted to the scrutiny of the royal commissioners, who, finding no objectionable article in them, ordered them to be engraved on "imperishable marble, that they may be handed down to the latest generation."

Now, in perusing this account of their creeds and ritual, we are struck to find how much they have imbibed of the religious notions of their surrounding neighbours and imitated their practices, such as burning incense, sacrificing to their ancestors, &c. Knowing how conservative the Eastern Jews are, we are

* All these names, except **W** are female names; those of the males mentioned in the volume are chiefly Biblical.

במדינת באול בין ליגנן שהר
 ניושת אול בשמו עלי אלף תשעה
 מאה שלשים אחר מאהי מרחשון
 ארבעה בשבא דהו רודי שלשה

ניושת כודאי אזמר אסמאן תורה
 פגאח סי פרשה בחג עלי אלף
 תשעה מאה שלשים שני מאהי טבת

עשרים אב ארבעה רודי חזק

מרינו רבינו רבי יעקב בי אבישי השליח
 השליח רבי שאדי בר יעקב בי אבישי השליח
 בנישת רבי עקיבה בר אהין ב עזרא
 עליו נדר אכרם בר אחרון בן
 יחליי גון פצרי משה בר אברך

naturally led to think that these heathen notions and practices must have crept in gradually in the course of many centuries, and we look backwards for some glimpses of the connexion of these Jews with China prior to the year 1164 A.D.

Sirafi, a Mohammedan traveller, who visited China in the ninth century, says that in the revolt of Baichu (877 A.D.) there perished in China, one hundred thousand Mohammedans, Jews, Christians and Parsees, who came for purposes of commerce. Thus, we can trace back the existence of Jews in China to the ninth century. But the inscriptions in their synagogue assert that the Jews entered China during the Han dynasty (200 B.C. to 226 A.D.) This assertion might be true as to the date of the first arrival of certain Jews for the purposes of commerce, but not for permanent residence, as it would be extremely unlikely that a considerable number of Jews would reside in a place upwards of eight centuries before undertaking to build a place of worship.

We may epitomize the whole thus: These colonists were originally Persians, who chose India as the centre of their commercial enterprise, and first visited China as travelling merchants probably as early as the third century A.D., but did not settle themselves there till about the eighth or the ninth century. Their number was augmented later on by fresh colonists, who brought with them fragments of new liturgies, and modern Persian words.

The pointings of the Persian words do not allow us to think that these colonists were of Indian origin at all; because one great peculiarity of the Indian pronunciation of Persian words consists in a broadening of sound, especially in the frequent use of *o* for *a*, but this peculiarity is not to be observed in any of the MSS. in our possession.

We proceed now to give a translation of the Persian passages which are to be found at the end of different volumes of the Pentateuch and in the book of Liturgy, with some notes.

The volumes xxxi., xxxv., xxxvi., xli., xlix., liii., and lxiv., have colophones and some of them have dates. Vol. v. has several pages in Persian. Here is a fac-simile of the colophone to vol. xxxi., which is the longest of all.

Translation of the same:—

In the city anciently (called) Peenleang (or Kaifunfoo).

"Commenced writing, in the solar [שמש] year 1931, in the month Cheshvan, on the 4th day of the week, on the 3rd day of the month.

"Finished writing all the 53 sections of the Law of the God of Heaven, in the year 1932, in the month Tebeth, on the 4th day of the month." ב"ה (אחד בשבוע) on the first day of the week.

"Holiness unto the Lord." "Our master our rabbi (is) R. Jacob, son of Abishai, the שליח * R. Shadi, son of R. Jacob, son of Abishai the Shaliha (is our) שליח [for צויר meaning the man who reads the prayers in the Synagogue in a loud voice so that others may follow him.] R. Akiba, son of Aaron, son of Ezra, wrote it. It is a free-will offering, in memory of Abraham, son of Aaron, son of Gamlin-Gin, made by his son—Moses, son of Abraham.

* As the Rev. A. Bernstein rightly observes in the *Intelligence* of Jan., 1896, the word שליח means a "messenger," such as the Jews of Jerusalem often send to other countries to collect alms for the Haluka. Such "messengers" visit every town or village where they learn that Jews are to be found. Where the Jews happen to have not a fully qualified rabbi, they ask such a visiting "messenger" to tarry with them, and to train for them a suitable rabbi before he leaves.

The other volumes have a short colophone mentioning the name of the scribe, the man who dedicated it, and the man to whom it is dedicated. Vol. xxxv. has this additional clause:—

נורה (נראה) ר לוי בן פנחס (for נראה) witness: R. Levi, son of Phinehas." This signature is in a different handwriting from the rest, and is apparently the handwriting of R. Levi himself. This shows that the vernacular language of these colonists was Persian. Now, a few words as to vol. v.

This vol. represents the prayers appointed to be read on the first two nights of the Passover. The directions are given in Persian. It contains also a beautiful hymn in Hebrew with a literal translation in Persian. The following archaic words are to be found in the translation of this hymn:—

he listened; בכור firstborn; בצוני [pronounced bechoonin] therefore; סכור פישאני is the translation of the Hebrew word כושל so; במידון; כושל before us; אמראשורה the older form of אמראשורה.

A translation of the directions in the same vol., which are in Persian:—

Before the prayer בורא פרי האדמה are these words אמר "if it is vegetable (which he is going to eat) let him say this prayer."

At the end of the page בורא פרי האדמה בורא פרי האדמה "Again (or then) he should take in his hand a morsel of unleavened bread and bitter herb, and say this prayer."

On the next page: סוכה גושט בכורד "he should eat the burnt (or roasted) meat."

After בורא פרי האדמה: וכאז בורא נפשות רבות "He should eat up the broth, then wash the dish (or bowl), and also wash his hands."

After על נמילת ידים comes (for בכאנד) "Then he should read the prayer appointed for after meal, next he should read the prayer which begins with לללל."

Page 5, אמר שב שבת אפרד "should it fall on the night of Sabbath (i.e., Friday evening)."

Page 8, אמר שב בכאנד בורא פרי האדמה "On the first night he should say the prayer שחחיינו but on the second night he should not say it."

After בורא פרי האדמה follow (for בכורד) "He should eat the broth, then wash the bowl, and wash his hand and say the prayer."

Before concluding this article, we would draw the attention to the fact that the Jewish colony in China was not limited to Kaifung-fu, but there were also Jews in Canton, Nanking, Hangchow-fu, Ningpo and Ning-kea. Surely they are not all absorbed among the heathen and the Mohammedans. Should not Christians take some measures to rescue from oblivion these poor souls, who, we are told, frequently repeat the words of dying Jacob: "I have waited for Thy salvation, O Lord!"

The dress of the Chinese Jews is just like that of the Chinese. They wear tails and have their heads shaved; and, when going into their synagogue, wear shoes and caps of a blue colour. They are very poor and distressed. Their synagogue is in a very bad state and almost in ruins, and it seems that very few of them could read Hebrew when they were met by the Missionaries who visited them.

M. NOROLLAH.

LITERARY NOTICES

Under the Czar and Queen Victoria. The Experiences of a Russian Reformer. By JAAKOFF PRELOOKER. London: James Nisbet and Co.

THIS is a readable and interesting account of an attempt, by a Jew, Mr. Prelooker, at religious reform in Russia, which must have the sympathies of all religious people.

Mr. Prelooker was appointed assistant master in a government school for Jews at Odessa, where there are 100,000 Jews, the great majority being strictly orthodox in religion and antagonistic to Christianity. As for Mr. Prelooker, he had been taught to dislike Christians for their hatred and persecution of his race, believing that they were bidden to do this by the New Testament, of which he had an hereditary horror. When, however, he broke with orthodox Judaism, he made up his mind to read the dreaded book. He did so, and says: "The Sermon on the Mount was the day-dawn of the first healing and happy heavenly light upon the darkness of my soul." He came to love the book, to feel interested in Christianity; and, in his contact with his Jewish brethren at Odessa, tried to influence them in the same direction. He found many sympathisers, and at the end of 1881 about 50 families constituted themselves the "New Israel"—their object being the reform of the synagogue, and the breaking down of the barrier with Jews and Christians. This Society had no definite creed, and aimed at uniting a reformed synagogue with the dissenters from the Greek Orthodox Church; the Molvans, Stundists and Dakhoborzies. The work was thus a twofold one; amongst the Jews in one direction, and amongst Greek Christians in the other. The authorities had no objection to any work amongst the Jews, but when it was found that Russians were attending the meetings that was quite another matter. His writings and addresses were interdicted. Previously to that Mr. Prelooker's efforts roused great excitement amongst the Jews of Southern Russia. They were enraged at the points which he put forth in opposition to Jewish orthodoxy. We alluded to these at the time, in the *Jewish Intelligence* for January, 1884. There was nothing distinctively Christian about them; and we do not not gather that their author has ever been baptized, or what has been the value and extent of the movement. At present Mr. Prelooker is lecturing in England.

Christopher Columbus: and the Participation of the Jews in the Spanish and Portuguese Discoveries. By Dr. M. KAYSERLING. New York: Longmans, Green & Co.

THE recent Columbus Commemoration in America called world-wide attention to the remarkable man who discovered the New World just 400 years ago. As seen from the title of this book, the Jews claim a share in the event. Admiral Columbus first sailed from Spain on August 3, 1492, on the day after 300,000 Jews had been expelled by Ferdinand and Isabella. Columbus had three ships and 120 men. The question is, were any of these of Jewish extraction? The author gives a list of some. This fleet of Spaniards, Moors, Jews—with one Irishman, and one Genoese (Columbus himself) came in sight of land on October 12. The first to see it probably was a Marrano, i.e., a convert to Christianity from Judaism. It was contended by Manasseh ben Israel, amongst others, that the aborigines of America, whom

the explorers found there, were of Jewish descent. Others hold that they were remnants of the Ten Tribes. There certainly appears to be many points of resemblance between the American Indians and the descendants of Jacob. Several Jews went out with Columbus on his second voyage, the expenses of which were paid by confiscated Jewish gold. This is a very interesting book, especially from an historical point of view. Columbus was a religious man. He was much struck with a tract on the Messiah, which had been written by the proselyte Samuel Ibu Abbar, of Morocco, for the purpose of converting Rabbi Isaac of Snjurmente; and, according to his own assertion, Columbus was driven to plan out his discoveries, not by a love of science, but by his interpretation of the prophecies of Isaiah.

Farmer Winstone's Waif: By C. A. B.—Operative Jewish Converts' Institution. (Cloth, 1s. 6d.)

It is not the first time that we have had the pleasure to review a work from the same hand as this bright and interesting book. The author has gained our confidence and we feel quite sure that in recommending this story to our readers, we are doing them all a good turn. They will be pleased to read how a "churl" may become "liberal" by means the most unlikely: and if whilst they read some should themselves become more compassionate than ever towards "waifs and strays," such a result will not be very surprising. We confess that we did not share the unanimous opinion of the inhabitants of the village that "of all the disagreeable people in the whole world, Farmer Winstone was the very worst," but perhaps that was because disagreeable people in books are not so disagreeable as people out of them. Still we expected to find that a man who was introduced to us with such a character, would be the subject of some remarkable dealings of Providence, and in this we were not disappointed. There is a hopeful tone throughout and in the end we feel no surprise but real delight, when he who at one time never gave anybody a pleasant word is thus addressed, "I never wish to meet a more gentle, loving, sympathizing man than you are."

We notice with much satisfaction that the printing and binding are the work of the "Operative Jewish Converts' Institution," and that copies can be obtained for eighteen pence at the new address of that useful establishment, Palestine House, Bodney Road, Hackney Downs, N.E.

The *Neue Freie Presse* publishes an account of an interview which Herr Friedrich Schütz had with the famous President of the Holy Synod in Russia. During the interview, M. Pobiedonoszeff is reported to have made the following remarks respecting the Jewish Question:—When the Jewish Question came to the fore among us, I received letters from all the parts of the world—from Germany, France, England, America, and even Australia. My correspondents threatened and insulted me. One man, giving his name and address, wrote that I should be killed if I did not put a stop to my lust for persecution. I declare to you now I am not responsible for what has taken place against the Jews in Russia. I have friends among the Jews, and there are many among them who know me intimately, and who are aware of what I tell you. It does not enter into my mind to persecute the followers of any religion. What religious and truly believing man could do this? The Jewish Question in Russia is one of the most complicated in the world. It has no religious, but a social and political character. We have taken over the Jewish Question from the Poles as a bad inheritance, as a species of inventory. The Poles not being in a position to create a civic body, allowed the Jews to take their place, but the aristocracy and the Jews exercised an unfavourable influence, with the result that a type of Jews arose which cannot be compared with the Jews in other progressive lands. This led to regrettable abuses in the country, and in the towns to the participation of Jewish students in most disgraceful revolutionary movements. The State was compelled to take action. What it wished to do—namely, to ensure the observance of the law—was similar to that which was put into force in free America against the Chinese. No more. Indeed, still less. A war against a race was far from our wishes. The most respectable and the most cultured Jews do well among us, and will always prosper.



The Rev. C. H. Titterton, B.D., had eight Jewish baptisms in Warsaw during July.

In the month of May Colporteur Britschin visited 18 towns in East Prussia.

We much regret to announce the death of Mrs. L. P. Weinberg, of Jaffa, after a long and painful illness.

We greatly regret to record the death, on August 19, of the Rev. Canon Thomas Green, M.A., Vicar of Freezland, an Honorary Life Governor of the Society.

The Rev. Dr. Preston lately preached in Cavan Parish Church, and lectured in different places in the neighbourhood, to large and appreciative audiences.

Mr. C. Urbschat, of Königsberg, visited Braunsberg, Danzig, Neustadt, Holp, Neustettin, Sohneidemühl, Runowo, and Marienburg, in June, and had many opportunities of bringing the Gospel before Jews in these places.

Miss Cotton, who has been working in Spitalfields, says:—

“There seems to be an awakening interest among the small gathering of Jewish mothers who come here once a week to meet Miss Collis and myself. I can only say that during my seven months' work here I have found it intensely interesting, although so pathetic in many of its details.”

The Rev. F. L. Denman, of London, reports:—

“One day I had a large number of Jews around me in the street, and in spite of much interference, one, possibly two, were interested in the discussion. A Jewish gentleman came and tried to prevent a co-religionist from speaking to me, but failed; he then said loudly, ‘All who don't want to listen follow me away,’ but none moved. He repeated his words, but with no success. Three of the Jews present afterwards came to the Hall, and with one I had a quiet talk. He had a New Testament, or had read it, and was quite willing to hear more. Mr. Zeckhausen also had a good talk with him in German.

“During this month I have been to see an aged ‘Old Boy,’ one who is eighty-six years old. He entered the Society's Schools 77 years ago, being baptized there. I was thankful to find him living a Christian life, and, old as he is, I was greatly pleased to hear him speak of foundation truths as experiences, also to find that he had not neglected ‘the sure Word of Prophecy.’ He was ‘looking for that blessed hope, and the appearing of our great God and Saviour Jesus Christ.’

“I am thankful that I have had so many opportunities for street work amongst the Jews. The soil has been very rough and full of stones for the most part, but good soil has been found, and one trusts that the good seed will spring up and bring forth fruit.

“One day, in the Jewish quarter, the son of a Rabbi followed me,

and we had an earnest and straight talk. He knew a little about Christianity but had no real grasp of the truth, though he felt his need. I trust that our conversation has been for him a lift upwards and onwards.”

Mr. G. G. Priestly, of Liverpool, speaking of the Jewish emigrants, says:—“In July there were very few Russian Jews, i.e., direct from Russia. The countries the Jews came from were Germany, France, England, Galicia, Roumania, Russia. All seemed familiar with the Gospel, took tracts in English, but refused to give me a hearing.”

Mr. Priestly thus describes the difficulties of house and shop visiting:—“This, as usual, is hard indeed, but is, by God's help, done daily, morning and afternoon, sometimes on evenings too. At one house or shop only one individual, at another two, three, even seven and more may be found and spoken to. Thus, having called one day on about fifteen families in one morning, and admittance being refused by all, I knocked at the sixteenth door. Here I was kindly received and asked to sit down. As the door was left open, all those who refused to receive me only a minute ago began crowding into the small parlour where I and my kind host were just seated. We were the only two men present. The rest were twelve Jewesses, twice as many little ones, boys and girls, who partly stood or sat on the floor in the passage or in the parlour. My host began by asking questions. The Jewesses exclaimed: ‘There! he will know how to put you down! We women can do nothing with you!’ The questions were answered, portions of both Testaments read, and the Gospel preached for an hour or more. The Jewesses listened, marvelling: ‘Dear, dear! how foolish, wicked, clever, learned, pious, he seems!’ These exclamations were made alternately by one or another according as they were pleased or displeased with what I said. When I left two Jewesses invited me to call on their husbands after 8 p.m., when the latter would be at home. This was done the next evening, and we got on nicely, though the wives, disappointed in their husbands' ability to refute the Missionary, regretted ever having given me the invitation. This is one out of many such occurrences each month.”

Mr. L. Zeckhausen, speaking of the work in Liverpool, says:—“The three open-air meetings at which I assisted Mr. Priestly were, as far as numbers were concerned, highly satisfactory. We always succeeded in bringing around us crowds of Jews and Gentiles; and, as long as the addresses were delivered in English, the behaviour of the Jews was all one might wish for. But, no sooner did we address ourselves directly to them in Yiddish or German, than the situation assumed a different aspect. Curses and insults, and attempts at breaking up the meetings, testified anew that Christ crucified is still a stumblingblock to the Jews. Nevertheless, one of these meetings witnessed a notable exception. On the 20th inst. a considerable number of Jews and Jewesses listened for some fifteen or twenty minutes, apparently attentively, to an address of mine in German, without interrupting me with a single word.”

Mr. L. Samson, in his report for July, says:—“I visited the Landing Stage, Liverpool, several times, in order to distribute tracts and portions amongst the Jewish emigrants about to embark for New York and Philadelphia. I also visited the Jews' quarter to converse and to give Hebrew handbills inviting them to our Mission Room; I likewise visited several Jewish shopkeepers, and conversed with some Jews in the streets.

Mr. C. L. Mamlook, of Paris, writes :—

"It is truly very encouraging to see, week by week, a goodly number of respectable hardworking Jewish artisans coming very regularly to our meetings, and paying such marked attention to the discourses. They were particularly interested in the subject, 'The Everlasting Throne of David' (2 Sam. vii. 12-17). I endeavoured to show them that all God's promises are yea and amen; and that a twofold promise had here been given to David: the assurance of an Everlasting Throne; and a perpetual possessor of it, the Son of David. These promises I went on to show them from the Old and New Testament as well as from historical records, were literally accomplished in Jesus of Nazareth, the everlasting King, Son of David, and Messiah, and thus was Scripture verified, that 'God is not a man that He should lie, neither the son of man that He should repent: hath He said, and shall He not do it, or hath He spoken and shall He not make it good?' A number of tracts, and Testaments were distributed among these and others. As an interest was kindled, I doubt not these will be read attentively.

"I had a very interesting conversation with a Jewish gentleman. He used to attend my meetings some years ago, when held at the Old Hall, rue St. Denis. He has retired from business and has changed his address; he came to our New Hall to tell me of it. Though at one time he was very much prejudiced, and, unfortunately, very ignorant of Christianity, so much so that he would obstinately refuse to read the New Testament, and have nothing to do with it; yet, he would come to the meetings, listen attentively, and have a long conversation with me afterwards. At last I prevailed upon him to accept a copy of the New Testament and to read it. As we left the Hall in the rue St. Denis for that in the rue du Roi de Sicile, our present Hall, and he too had removed from his former address, I lost sight of him. However, the blessed Gospel has that marvellous power to draw one nearer and nearer to it. This gentleman came to our Hall to find me, and told me that he still has the New Testament I had given him, and that he is reading it pretty often; moreover, he requested me and Mrs. Mamlook to visit him and his wife at his new address. Truly, God's Word does not return void.

"Of course, we have also our bitter disappointments and sore trials, but the Lord shews always that if we work and faint not, this work done in His Name and for His glory shall not and cannot be in vain.

"Through the kindness of a few friends, we have again been able to take for a day's outing to the Bois de Vincennes, our Sabbath School children, and some of the women of our Sewing and Bible Classes. For weeks these poor children, and women too, were looking forward to this treat, especially so as the weather is here very hot. Never before had any one taken an interest in these poor creatures, instructed them in the true knowledge of the Lord, or taken them for a day into the green fields and woods, to breathe good and refreshing air. The children were delighted, and played about to their hearts' content. They sang very beautifully several hymns, which they have learned in our school. This attracted a number of visitors who were in the Bois, even the official keepers. They came and listened to their sweet voices.

"We gave them all two good substantial meals, and I need hardly say, their sharpened appetite did ample justice to them. All of them were most thankful, especially so the women.

THE RUSSIAN SOCIETY FOR THE COLONISATION OF PALESTINE. —Where there is a will, there is a way. This saying suggested itself to me on going through the voluminous second triennial report of the Committee of the Society for Assisting Jewish Agriculturists and Artisans in Syria and Palestine. This Society was, by the sanction of the Russian Government, established in 1890, having its headquarters in Odessa. Its first President was Dr. Leo Pinsker, who, on his demise in 1891, was succeeded in the chair by Mr. Abraham Grünberg, a gentleman of great wealth and influence.

The year 1890 startled the world with rumours that drastic measures were contemplated towards the Jews inhabiting the vast Russian Empire, where their position was already most deplorable. The exodus of Jews from Russia, which had already commenced since 1881, was increased by the rumours of forthcoming decrees, and flying in every direction they also made their appearance in what was once their own land—the Holy Land. The sufferings of the refugees was great everywhere, but those in Palestine suffered even more. Their brethren in South Russia were shocked by their deplorable position, and, losing no time, put their heads together to help them. Fortunately for the sufferers, Dr. Leo Pinsker, the famous author of the pamphlet, "Self-Emancipation," availed himself of a splendid opportunity of putting his theories into practice, and conceived the idea of establishing the Society for the Colonisation of Palestine, over which he so ably presided. He was the first to bring together the dry-bones, to put flesh on the skeleton, and it was also his happy lot to infuse life into it. He was assisted in his creation by the great influential authority of Rabbi Itzhak Elohonon Spector, of Kovno, by Alexander Zederbaum, the energetic editor of the *Hamelitz*, of St. Petersburg, and by the young and erudite patriot, V. Berman. It is painful to reflect that this ever-memorable quartet are all dead. They have gone, but there is no lack in Israel of good men and true, and, thanks to them, the banner of the Society is kept up high, never to be lowered until the great goal has been reached.

To give the reader an idea of the remarkable growth which that institution has reached in such a comparatively short period of its existence, suffice it to say that it has its branches in 400 towns and townlets in the Russian Empire, with a membership forming the handsome number of 4,144. The revenue of the Society consists of annual payments and donations. The total revenue for the first six years amounts to something like £25,000. The annual payment of members ranges from six shillings and upwards. There are 17 members paying £10 per annum, and one (the President) heads the list with an annual subscription of £20. Unlike the Argentine Colonisation Society, with millions of pounds at its back, with large tracts of land at its command, with picked colonists to till that land, with a numerous and well paid administration to manage their colonies, the Society I am here dealing with, fighting at a great disadvantage, has succeeded in overcoming great difficulties. After assisting all the colonies already established in Palestine before it came into existence, and also those called into life since then, after assisting artisans and paying the expenses of its administration both at Odessa and in Palestine, it closes its account with a balance of over 75,000 roubles to the good.—*Jewish Chronicle*.

BOOKS RECEIVED.

The Jewish Year Book: 5657. Edited by JOSEPH JACOBS. London: Simpkin, Marshall & Co.

The Jew in his Relation to the Second Coming. By Rev. J. HUGHES-GAMES, D.C.L. London: ALFRED HOLNESS.

The Editor is not necessarily responsible for opinions expressed in signed Articles, in Articles marked "Communicated," or in the Correspondence.

JEWISH MISSIONARY INTELLIGENCE

AND · MONTHLY · RECORD · OF · THE
LONDON · SOCIETY · FOR PROMOTING
CHRISTIANITY AMONGST THE JEWS

NOVEMBER, 1896.

THE LATE ARCHBISHOP OF CANTERBURY.

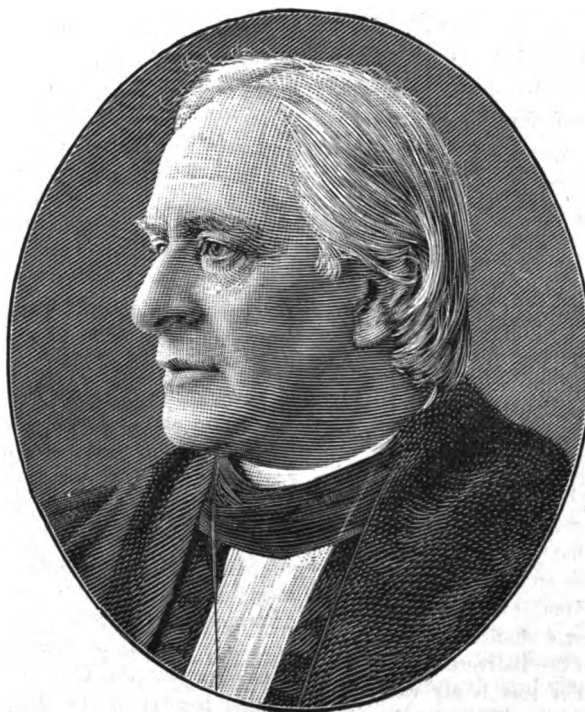
IT is with the profoundest regret that we record the death, on October 11, of the *Patron of the Society*, His Grace the Most Reverend the Archbishop of Canterbury, Dr. Benson. The sad event took place very suddenly on Sunday morning, October 11. The Archbishop, who was on a visit to Hawarden, where he had arrived from Ireland on the previous evening, apparently in perfect health, had attended the early Communion in the Parish Church, and walked to the eleven o'clock service from the Castle. He was taken ill in Mr. Gladstone's family pew in Hawarden Church, and carried to the adjoining Rectory, where he expired a few minutes later.

The announcement of his death was made by

the Rector of Hawarden at the close of the Litany, and caused a profound sensation, the congregation being deeply affected. The hymn, "For ever with

the Lord," was then sung, a funeral collect read, and the Dead March in "Saul" played.

Edward White Benson was born at Birmingham in 1829, and attended the Grammar School, under Dr. Prince Lee, having for fellow pupils Dr. Lightfoot and Dr. Westcott, the late and the present Bishop of Durham. Mr. Benson subsequently became Scholar and Fellow of Trinity College, Cambridge, taking his degree as Eighth Classic Senior Optime in Mathematics; he was also Senior Chancellor's Medallist. In 1853, he became a Master at Rugby; in 1859, Headmaster of Wellington College; and in 1872, Chancellor of Lincoln Cathedral. He was made Bishop of Truro in 1876, and Archbishop of Canterbury in 1882. His career was



THE LATE PATRON OF THE SOCIETY.

(From photograph by Russell and Son, Baker Street.)

thus a most distinguished one. Dr. Benson gladly accepted the office of Patron of the Society on his elevation to the Primacy, and thus spoke at the Annual Meeting in 1889:—

"I assure you it gives me very great pleasure to keep this morning, as well as I can, a promise which I made to my friend, Sir John, your President, I think nearly twelve months ago. His able and most interesting speech carries home one thing to my mind even more than the Report itself, and that is, that you have a very difficult work in hand. But that is not a discouragement. It has in all ages been an encouragement to Christian hearts. All the work of the Church is difficult, and you have chosen a particular corner of the vineyard which demands the utmost exertion, the utmost faith and prayer. I suppose that we are all sure, in our own minds—we who meet here—whatever the world may say, that a day will come when the Jews as a nation will be a great Christian people."

The Archbishop was buried in Canterbury Cathedral on Oct. 16, amidst universal tokens of respect and heartfelt sorrow. The Rev. W. T. Gidney represented the Society on the occasion.

We offer our most respectful and sincere sympathy to Mrs. Benson and her family in their great and irreparable loss—a loss which we as a Society, and as members of the Church of England, acutely participate in.

THE JEWISH STORY.—V.

THE PREDICTED RESTORATION OF THE JEWISH NATION.*

MY subject this afternoon is the Predicted Restoration of the Jewish Nation. The subject is a very large one, and it will be simply impossible to deal with it in anything else but outline in the limited time for a discourse upon a week-day afternoon. So I propose to take a passage from St. Paul as a directory of a line of thought suitable to bring before us in its great features this important subject, the Restoration of Israel. In the eleventh chapter of his Epistle to the Romans, the 25th and two following verses, we read, "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is My covenant unto them, when I shall take away their sins." It will be the study of a lifetime to fill up the details of this wonderful sketch given by the great Apostle of the Gentiles. "The path of the just," in prophetic study, like "the path of the just," in the life of faith, "is as the shining light, which shineth more and more unto the perfect day."

Now, I can understand some one saying at the very outset of

this subject, "Why should we Gentile Christians gather together to consider such a subject as this? There are not ten million Jews to a thousand million people in the world, only one in a hundred of the inhabitants of the world is a Jew, why should we take such an interest in them? Why should we be gathered together to hear their history, or consider the prophecies concerning them?"

First of all, we observe that there is a wide difference between the Jew, in his numerical value in the world, and in the position he occupies in the Word of God. The Bible, from Genesis xii. to the xxii. chapter of the Revelation of St. John the Divine, is a book of Jewish history, Jewish prophecy, Jewish precepts. We have the Jewish nation used as the type and symbol of God's dealings with the world; and when we come to look at our text we shall see that this study is one that St. Paul expressly teaches us is necessary and practical. We cannot please ourselves whether we study this subject or not, if we are disciples of the Lord Jesus Christ. "I would not, brethren, that ye should be ignorant of this mystery," and if you are to study it you must study it in the Word of God. For it is a mystery, just as the Incarnation of the Son of God is a mystery, just as the resurrection of the body is a mystery, just as the spiritual union betwixt Christ and His Church is a mystery, so is God's dealing with Israel a mystery. And what is a Scriptural mystery? It is a truth which is only known by revelation, and only known as far as it is revealed. The fullest definition of a mystery that I find in the Word of God is in the 25th verse of the last chapter of the Epistle to the Romans, where we read of "the mystery which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith. To God only wise, be glory through Jesus Christ for ever. Amen." This then is a mystery: it is a truth only revealed to us in the Word of God, and we are called upon to study the Word of God in order that we may understand it.

And then this revelation of God's Word is not speculative but practical, like every other revelation of God's truth. Let us think for a moment to whom it is addressed. St. Paul was addressing the Church at Rome, then an infant Church, a pure and simple Church, an Apostolic Church, but we cannot but recall the fact how that Church in after years, ignorant of this mystery, grew proud and self-righteous, and arrogated to itself the promises made to Israel, how Rome became Jerusalem, and the Church of Rome became Zion. Some of us in our wanderings in the beautiful land of the Rhone have come to an ancient city, and looked at the portico of a Church, and seen there the inscription, "The Lord loveth the gates of Zion more than all the tabernacles of Jacob." The Church of Rome has become wise in its own conceits, and casts away many of the foundations of the doctrines of the Gospel, "teaching for doctrine the commandments of men." I think as we read this Epistle to the Romans we may remember that the Church of Rome ever sounds a warning bell against neglect of the study of that mystery of God's dealing with Israel so plainly taught us in the Word of God. It is not speculative, because it reveals to us God's sovereignty, and so uproots our selfishness and deepens humility.

Now, the present of Israel is a pledge of its future. Its existence shows it has a work to do, for a nation is "immortal till its work is done," and the circumstances under which Israel is living at the present day are strikingly confirmatory of this rule, for those circumstances are most averse to its distinctive existence. The Jews, persecuted as they have been continually, and even are in

* A Sermon preached in St. John's Church, Paddington, W., on the 5th Friday in Lent, March 20, 1896, by the Rev. C. H. Banning, M.A., Vicar of Christ Church, Highbury.

civilised lands in our own day, yet not destroyed,—the Jews, maintaining their individuality of habit and creed,—manifest a tenacity of existence, which is not without a plan, and when we come to look into God's Word, that plan is revealed to us. "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; *that blindness in part is happened to Israel.*" What is the meaning of this? Does it mean blindness of part, or partial blindness?—The best way to interpret Scripture enigmas is to turn from one passage to another, and explain Scripture by Scripture. If we look to the 7th verse we find: "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." There you see we have the Jewish nation divided into two parts. One part is called the election, and the other part is called "the rest." "The election," we read of in the 5th verse, "At this present time there is a remnant according to the election of grace," and "the rest" we read of in the 8th verse, "God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day."

I want you to observe that this election in Israel proves to us that Israel has a future. Once they were blind, but now they see. The veil has been taken away, and with unveiled countenance they behold the glory of God. It is, therefore, blindness that they suffer from. If a person has no eyes at all it is no use attempting in any way to give him sight; but if he has eyes, then the impediment may be removed. So it is always as blind that the Jews are spoken of; and St. Paul tells us that the existence of this remnant now is the pledge of their future in-gathering. "Hath God cast away His people?" he says. "God forbid," and then the reason he gives is because he himself is not cast away, "For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin." And then he argues from the instance of the firstfruits that the whole will hereafter be holy. In the sixteenth verse we read, "If the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches."

But not only does this election show that there is a restoration for Israel, but also the blindness of the rest proves the same. Oh, how awful is their blindness. They worship God, yet do not know Him; they read His Word, yet do not understand it. And how terrible are the fruits of that blindness in the deadly blight which has befallen them. But when we look at the gloom, the sorrow, the darkness, in connection with prophecy, we see one ray of consolation. No prophecy concerning Israel leaves it thus. Wherever we have a prophecy of the destruction and desolation it is followed by a prophecy of restoration and mercy. Let us look for a moment at the 147th Psalm. Here we have the sorrow of Israel and also the restoration of Israel. In the second verse we read, "The Lord doth build up Jerusalem: He gathereth together the outcasts of Israel," and then the call to join together in the worship of Jehovah, (verse 12), "Praise the Lord, O Jerusalem; praise thy God, O Zion." Then in the following verses we have the blessings which immediately succeed: "He hath strengthened the bars of thy gates; He hath blessed thy children within thee. He maketh peace in thy borders, and filleth thee with the finest of the wheat." Then comes the blessing to the nations, following that to Israel, "He sendeth forth His commandment upon earth: His word runneth very swiftly." Now let us turn to the first chapter of the prophecies of Isaiah, where, I think, we have a panorama, a succession of views of God's dealings with Israel. First of all we have Jehovah's declaration concerning their sorrows and their sins. In verse 2 we read, "Hear, O heavens, and give ear, O earth: for the Lord

hath spoken, I have nourished and brought up children, and they have rebelled against Me." And then in verse 7 we read of the punishment that has come because of their sins: "Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers." Then in verse 9 we have a reference to that remnant of which I spoke just now, the election even in the days of apostasy: "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." Then in verse 15 we have the blinded ones, the rest, referred to: "When ye spread forth your hands, I will hide Mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood." Then in the 25th and following verses we have the promises of certain restoration: "I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness." Now let us turn to one passage in Jeremiah xxxii., where we have the same declarations of judgment, followed by an assurance of mercy. In Jeremiah xxxii. 37, we read, "Behold, I will gather them out of all countries, whither I have driven them in Mine anger, and in My fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely." Then there is God's gracious promise to them, "They shall be My people, and I will be their God: And I will give them one heart, and one way, that they may fear Me for ever, for the good of them, and of their children after them." Then in the last clause of the last verse: "I will cause their captivity to return, saith the Lord." I know there are those who tell us that these prophecies have already had their accomplishment, but they are far too great and glorious to have been fulfilled in any events which have hitherto occurred in the history of the world. Whilst we may recognise some partial fulfilment in events that have already happened, we look for a great and glorious fulfilment in that day when Christ comes to claim His own.

The next question to which our text gives us a reply is when this future restoration of Israel is to be. "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, *until the fulness of the Gentiles be come in.*" Now, we learn, first of all, here, that as the blindness is still upon Israel, for when Moses is read in the synagogue, the veil is upon their hearts, so "the fulness of the Gentiles" is still coming in. I think it is quite clear it is not the gathering in of the whole of the nations. It is not so in fact; it is not so in the most favoured nations in the world. But what is it? It is what Christ taught us in Matthew xx. 16, "For many be called, but few chosen." The invitations are given to all, but only the blessed few in whom the Spirit works accept them. You remember that at the First Council held at Jerusalem St. Peter spoke first, and was followed by St. James; and St. James, in his speech, gives a summary, it seems to me, of the purposes of God in the interval between the first and final coming of His Son. In Acts xv. 14, we read, "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name." This, I believe, is a brief declaration of what Jehovah is doing now. He is visiting the Gentiles, He is taking out of the Gentiles "a people for His name," and that is "the fulness of the Gentiles" which now is coming in. But what is to happen next? "And to this agree the words of the prophets:

as it is written, After this"—after what? After this gathering out of the Gentiles "a people for His name,"—"After this I will return,"—Jesus declares His future and final coming,—“and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up.” And what is the purpose of it? That the residue of men, the rest of men unsaved and unreached,—“might seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord, who doeth all these things. Known unto God are all His works from the beginning of the world.” Here, I believe, we have a complete picture, drawn by a divine pen, of God’s purpose from the first to the final coming of Jesus Christ. “The fulness of the Gentiles,” I take to be the true Church of Christ. It is not until it is completed that Israel’s blindness passes away. “Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled.”

Now what is this future to be. Our text tells us again, “I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. *And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.*” I believe in Israel’s future as well as present sorrow: I believe that the “great tribulation” is yet to come, that “the man of sin” will sit as God in the temple of God, deluding even the servants of God; but our text passes by all the events which occur prior to the consummation, when there shall come the Deliverer out of Sion, and “turn away ungodliness from Jacob.” There shall come the Deliverer spoken of by the prophet Malachi in chapter iii. This prophecy may have had some partial fulfilment in the coming of the Messiah, but we cannot but think that there is to be a still fuller accomplishment. “But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner’s fire, and like fullers’ soap: And He shall sit as a refiner and purifier of silver: and He shall purge the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.” And this Deliverer is to come, humanly, of the Jewish race, and locally out of the Jewish land. We have this strikingly brought before us in Zechariah xiv. First of all, in the second verse, we have that wonderful gathering of the nations against Jerusalem: “I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle. And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof.” Then we come to the issues of this in the 6th and following verses: “It shall come to pass in that day, that the light shall not be clear, nor dark: But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass that at evening time it shall be light. And it shall be in that day that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the Lord shall be King over all the earth: in that day shall there be one Lord, and His name one.” And so, after the battle and the garments stained with blood, there comes the glorious

victory of the Prince of Peace and the manifestation of His Kingdom.

And then we are told, “*All Israel shall be saved.*” Here we come into agreement with those who have diverse views about the Ten and Two Tribes. It is not Judah, it is not Benjamin, it is “all Israel” who are in that day to be saved by the acceptance of the Messiah, upon whom they will look and mourn. One of the most striking passages of prophecy I know on this subject is Jeremiah xxiii. 5, 6, which even if it stood alone would be quite enough to make me absolutely certain of the restoration of Israel. It is a passage very familiar to us all, because we read it in the place of the Epistle for the day upon the Sunday immediately before Advent, realizing that there is here a recognition of Christ our righteousness. Just let us read it, beginning at the 5th verse: “Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, The Lord Our Righteousness.” Now note what follows: “Therefore, behold, the days come, saith the Lord, that they”—I hope whenever you come to a pronoun you always think what it represents, and of whom it speaks,—Who are “they?” Plainly the house of Judah and all Israel. “Therefore, behold, the days come, saith the Lord, that they shall no more say, the Lord liveth, which brought up the children of Israel out of the land of Egypt.” Go to your Jewish neighbours in this west end of London, as I might go to mine in the north, and ask them, “Has this prophecy been fulfilled?” Have the days come when the Jews no more say, “The Lord liveth which brought us up out of the land of Egypt?” What is the great festival the Jews keep every year? However careless they may be about other festivals they all keep the Passover, and when they do so they still, as Moses taught them, tell their children of the outstretched arm by which God delivered them from Egypt. Then at the end they have that little piece of ritual, Oh, I think it so pathetic,—it seems wondrous sad,—they put hand in hand, and say, “This time next year we shall be in Jerusalem,” and yet year after year has passed, and centuries have rolled on, and they seem as far as ever from Jerusalem. Plainly, the days have not yet come when Israel will no longer say, “The Lord liveth, which brought up the children of Israel out of the land of Egypt.” But what will Israel say? Let us read further on: “The Lord liveth which brought up and which led the seed of the house of Israel out of the north country, and from all countries, whither I had driven them; and they shall dwell in their own land,” but they cannot yet say that this greater deliverance has taken place. The prophet plainly teaches us in words which I conceive can be diverted to no other possible meaning than that which they clearly convey, that the days are coming when Israel, gathered together from all lands by the power of Jehovah, will be brought back to that land which was promised to Abraham. Then when they realise that mighty power which has been exercised in their behalf they will not forget, but will cease to commemorate their deliverance from Egypt. When by the power of God they shall dwell in their own land, then and there the glorious reconciliation will take place—then and there Israel will look in the face of Him whom it has pierced, and mourn—then and there they will turn and serve Him in the latter days, and after that, I believe, will come the fulfilment of the prophecies to the Gentile world: “The earth shall be full of the knowledge of the Lord, as the waters cover the sea.”

And Jehovah does all this because of His covenant. “*This is*

My covenant unto them, when I shall take away their sins." We find that covenant spoken of by Isaiah in the 59th chapter and the last verse: "As for Me, this is My covenant with them, saith the Lord; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever." Here is a wonderful covenant, a covenant of grace and mercy, a covenant of blessing and benediction. And then we find that covenant again referred to, perhaps even more fully, by Jeremiah, in chapter xxxi. 31 and following verses: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity and I will remember their sin no more." And here, as elsewhere, Jehovah confirms His covenant by an oath, a solemn declaration of the eternal abiding of His purpose, and this covenant of Jehovah is for His own sake, to complete His word, and keep His purposes of mercy to mankind. It is for Israel's sake, to take away their sins; and it is for our sake, for the receiving of it will be as life from the dead.

Now, let us briefly see what practical lessons, in conclusion, we may draw from these great facts of the prophetic history of the Jews upon which we have been dwelling this afternoon. Do you see something of this mystery, and the importance of it, the mystery of God's dealings with Israel? In the 28th verse we are reminded: "As concerning the Gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes." Do we learn a lesson of humility and reverence for the will of God? Oh, how precious are these blessings. It is God alone who, from the beginning, carries out His purpose concerning the Jews. He does not choose them for their merits. And us, my sisters and my brothers, God chose not because of any merit He sees in us, but because of His sovereign love; and so we may rejoice that "the gifts and calling of God are without repentance."

Once again, let me ask you, to confirm your faith in this purpose of God, by helping to gather out "a remnant according to the election of grace." "As ye in times past have not believed God, yet have now obtained mercy through their unbelief." They have not believed, and their unbelief gives you an opportunity to do them a lasting service; through the mercy that is shown to you that you show to them that they may obtain mercy, "For God hath concluded them all in unbelief, that He might have mercy upon all." Study those two "alls." Learn the wonderful purposes of God in this mystery of Israel. Then when we have begun in some degree to appreciate and understand it, how can we better conclude than in the words of the Apostle at the close of this chapter: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen."



DAMASCUS.

The Rev. J. Segall writes:—

"It is with heartfelt thankfulness that I record the progress of our work for the last couple of months.

"*Girls' School.*—The need of this adjunct to our work has been felt ever since this Mission was opened; for it is not only the good actually done in the School itself, by training the little ones, moulding their character, and sowing the good seed in their young hearts; but through it we gain the confidence of the children's parents, get access to their houses, and are thus enabled to carry the Message of the Gospel into homes that would otherwise be closed to us. Besides, the instruction that the children receive at school is conveyed by them to their parents. This is more so with girls than boys; and these little ones are thus doing indirectly Mission work in their homes. Thus for instance, the Biblewoman, in her last monthly report, says: 'I went to see the mother of two of our scholars. While talking to her a number of Jewesses came in, and the woman asked her two little daughters to sing to them some of the hymns they had learned at school. The children sang a few hymns and then said to me: "We always sing a hymn or two before going to bed and also pray the prayer we learned at school (the Lord's prayer), and our father and mother like to join in it too."

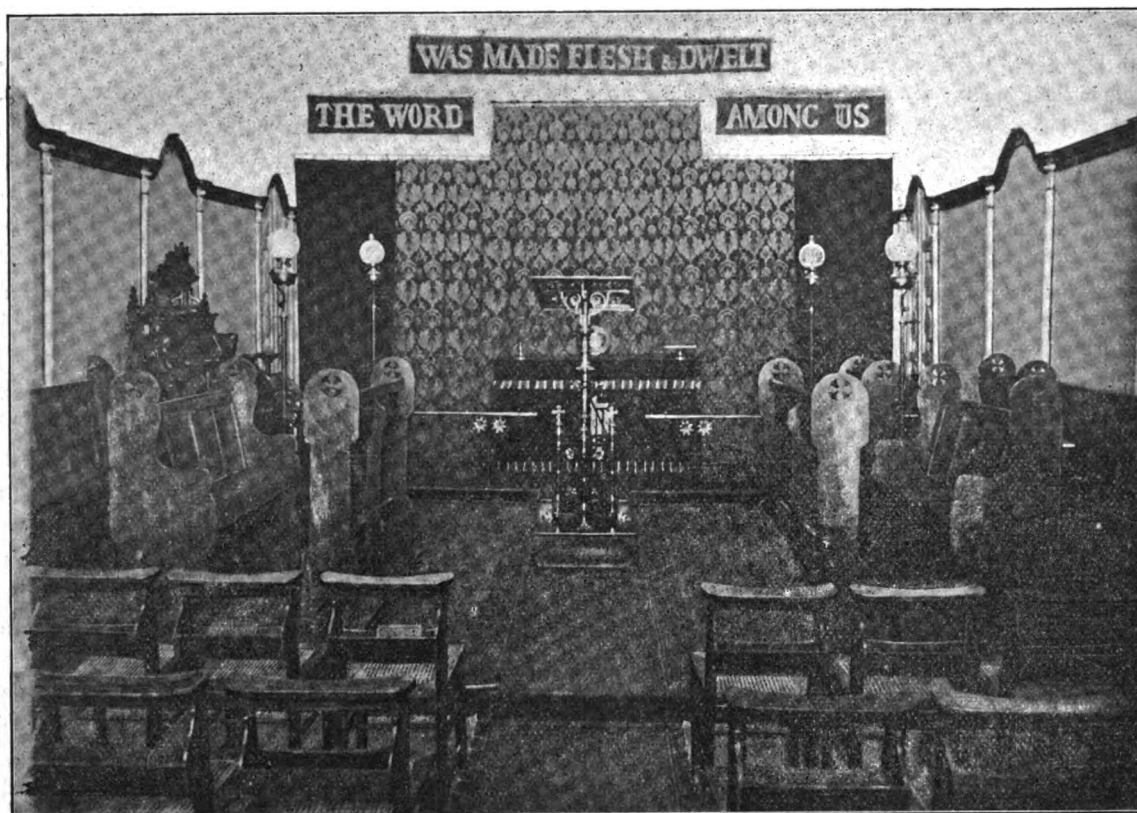
"As we expected a visit from the Bishop early in the summer, we had arranged that he should be present at the opening of our new Girls' School. But the quarantine at Beyrout considerably interfered with the Bishop's movements; and he was unavoidably delayed. About the middle of April we opened our new School with about ten scholars. The number, however, soon rapidly increased, so that a few weeks afterwards there were over 40 on the books. In order to prevent children leaving other kindred institutions and attending ours, which is generally done in such cases, we made a rule, not to accept any girls who had been attending other Mission schools; and we intend to adhere to this rule. The teaching, both religious and secular, was, necessarily, of a very elementary character. Still, though the School has been open for a couple of months only, good work has been done by Miss Gridley, the Assistant School Mistress, and the Biblewoman; the latter assisting only with the religious

instruction every morning. On July 13th, we examined the children, the result being most satisfactory. I was especially pleased with their knowledge of Scripture history, texts and hymns. We closed the Girls' School the last day in July. The Boys' School we had closed a few days earlier.

"*Confirmation.*"—The visit of the Bishop towards the end of April was a source of encouragement to all the workers. He had intended to give us a Sunday, but the quarantine upset all his arrangements, and he could only spare us two days. A Confirmation Service was held in our little Church, when three candidates were confirmed. The service was

our work. At our usual prayer meeting for workers on Monday, he was kind enough to give us an address, which was much appreciated by us all.

"*Mothers' Meeting.*"—This branch of the work was again interrupted for a short time by the fanaticism of the Rabbis. The Chief Rabbi sent spies, who took down the names of all the women who attended the meeting, and these were threatened by him with excommunication if they persisted in coming to us. We had to close the meeting for a short time, but, thanks to the Medical Mission, the women soon returned. For the first time we thoroughly realised the advantage of this auxiliary to our work.



THE SOCIETY'S MISSION CHAPEL, DAMASCUS.

partly in English and partly in Arabic, the Bishop giving us a most helpful address on the 'Means of grace.' He was kind enough to express his satisfaction with the progress of the work in this Mission, as compared with what he saw on his last visit, some six years ago. We have named our newly fitted-up church, 'St. John's Chapel,' after the great Cathedral of St. John, which was subsequently turned into a Mosque, and destroyed by fire about three years ago.

"*Dr. Chaplin's visit.*"—"We enjoyed Dr. Chaplin's visit very much, feeling that through his presence we were brought into closer contact with the Committee and other friends sympathising with the difficulties in

CONSTANTINOPLE.

The Rev. J. B. Crighton-Ginsburg wrote on Sep. 28 as follows:—"We are terminating a month when we may verily say, 'If the Lord Himself had not been on our side they had swallowed us up quick, but, praised be the Lord, who has not given us over for a prey unto their teeth, our soul is escaped, even as a bird out of the snare of the fowler: the snare is broken and we are delivered. Our help standeth in the name of the Lord, who made heaven and earth.' The truth of the Psalmist's experience we realised on the 26th and following days of August, when terror was announced to us at 7 a.m. Yet in peace we retired in the evening

"On the 2nd Sept., the same friend who brought us evil tidings in the first instance again brought us the terrible news that Ortakeuy was to be pillaged that day by the Albanians, and we were strongly advised to flee; but again we stood our ground and again retired to rest unhurt and in peace. To enumerate what has happened since would be only to repeat the same alarms. Our Schools here and at Haskeyu have gone on as usual, and the Church Services twice on Sundays, and daily family prayer, loud enough for the soldiers to hear, was undisturbed. This, however, has been my experience for the last ten years in Turkey. Never once has a Turk interfered with my Mission, Schools, and Divine Services. I am afraid 'the unspeakable Turk' has been much maligned; to know him is to understand him. Whatever he may be when his fanaticism is roused, he is polite to women, fond of children, and kind in general.

"There has been of late a great demand for Baptism. Unfortunately, on near examination, worldly motives were too evident, not that there were no true motives, but the times are troublous and your Missionary, an invalid, was not able to investigate cases as he would like. Some of the Jews, alarmed, came forward, to say they were ashamed of being Jews, owing to the conduct of their brethren at Haskeyu, who stripped the dying Armenians of their watches and clothing as they were lying in the streets. One Jewess said God has provided us a Moëd (festival) and painful is the account given of the sales of stolen property. Articles worth £5 sold for a song. I feel it most humiliating to myself, that, after so many years' labour and education of their children, the Jews should not have come to a better understanding of right and wrong. One is almost inclined to say with St. Paul, 'Lo! you judge yourselves unworthy of everlasting life,' and then leave them alone. There is a whisper among the Armenians and Greeks of revenge, and if you hear of massacres and persecution of the Jews you need not be surprised.

"The Industrial Home is going on as usual till we hear further from the Committee.

"The Scotch Mission Home cannot receive any girls, being full; and in these days of massacre and trouble, we cannot send the children away, though their numbers are less. We are praying and waiting for guidance. We have two Armenian girls and one man (the porter) in the house, who tremble to leave us, and we hesitate to send them away, though their presence is very compromising. The Turks have provided a guard.

"Once more recommending the Mission to your prayerful sympathy, and trusting in Him who watches

over His children, we will struggle on till further orders. Your Missionary feels very weak, but otherwise is pretty well; but our dear young friend, Nathaniel Darmon, is a great sufferer, and seems fast approaching his end, which he longs for."

BY THE WAY.

The New Premises at Streatham, for the London Mission Schools of the Society, were opened by Lady Montagu Pollock (in the unavoidable and regrettable absence of Lady Carbery, through ill-health) on the 20th of last month, after Divine Service in Immanuel Church. Further particulars will be given next month.

* *

We also hope to make further mention of the Prayer and Dismissal Meeting held at the Inns of Court Hotel the following week.

* *

Mr. Norollah left London on the 21st of last month, followed by the good wishes and prayers of his friends, to resume his work as a Missionary to Jews in his own country of Persia. The Committee had thought of sending him to Bagdad; but on further consideration, it was felt that Persia was the right field for his labours. The very unsettled condition of the Ottoman Empire prevents any appointment to Bagdad at present.

WHOLESALE TASHLICH.—New York journals which note Jewish customs in detail, report that no less than 25,000 Jews visited Brooklyn Bridge on the New Year to perform the *Tashlich* rite. This, adds our correspondent, will give some idea of the power of orthodoxy in America however much one may oppose it manifesting itself by the observance of *Tashlich*.

JEWISH TRIBUTE TO THE LATE ARCHBISHOP.—It happened to be my duty six years ago to bring before the Archbishop of Canterbury the facts of the persecution of the Jews in Russia. The requisition to the Lord Mayor, upon which he convened the meeting at the Guildhall on the 10th December, 1890, was headed with the signature of the Archbishop of Canterbury. His Grace did not take this step without the most careful deliberation. Owing to the death of his daughter at that time, he was unable to be present at the meeting. He sent the following telegram:—"I trust that an influential resolution may convey to the Government of Russia the earnest prayer for immediate re-consideration of regulations which accumulate extreme distress upon its Jewish subjects." This message, supported as it was by the action of many Bishops, identified the Church of England with that remarkable demonstration against religious intolerance, of which Lord Rosebery reminded us in his recent speech at Edinburgh. The union of different religious denominations in a cause of common humanity and of common religion, is one of the great features which mark the civilization in England at the close of this century.—*Jewish Chronicle*.

THE JEWS' WAILING PLACE.

THIS is one of the most interesting spots in Jerusalem, because it takes us back to the very times of Solomon. There are some other parts connected with the Temple area that also belong to the same period; for example, some portions of what is called the Double Gateway, now under the Mosque el Aksa; for some pillars there and the fine lintel are, in all probability, the work of the days of Solomon. And these are the only parts in Jerusalem that can lay claim to any such antiquity. In looking at this Wall we are reminded of the great work which Solomon had undertaken. He was to build God's Temple and all the houses and offices that were needed for the housing of the Priests and Levites who were, in their courses, to carry on the services of the Lord's House. (1 Chron. xxvii.)

In a mountainous placelike Jerusalem, and especially on Mount Moriah, where could a site be found that would be sufficiently large for such extensive buildings? There was no such place, and so it had to be made. This was done partly by taking off some of the actual summit of the Mount, and then by raising the sloping part up to that level. For this, strong and extensive walls had to be built as supports of the large platform that was to be prepared. This Wailing Place then is a part of the wall which is on the west side of the platform. The stones are very large, some of them as much 23 feet in length.

This wall is, therefore, to the Jews the most sacred piece of work to be found, reminding them of the great glory of the Temple which was built by their fathers; and this is one reason why they assemble here to weep over their departed glory, and to bemoan their present state. The reason usually given is no doubt also true, namely, that this is the nearest place to the actual site of the Temple to which they, as Jews, are allowed access by the Turks. But there is a deeper reason still which weighs most with the pious Jew, and that is, that if he were allowed, he dare not enter within the sacred enclosure, for he says that he does not know where the Holy of Holies actually was, and that if he walked about anywhere in the area itself he might be treading on that most sacred spot, and so not only desecrate it, but put his own life in danger; and so he prefers to come to this spot and there to weep over the days that are past and the glory that is gone. And thus considerable numbers are to be found here every Friday evening and on the eves of their great feasts. The sight is most affecting. Here are Jews from nearly all parts

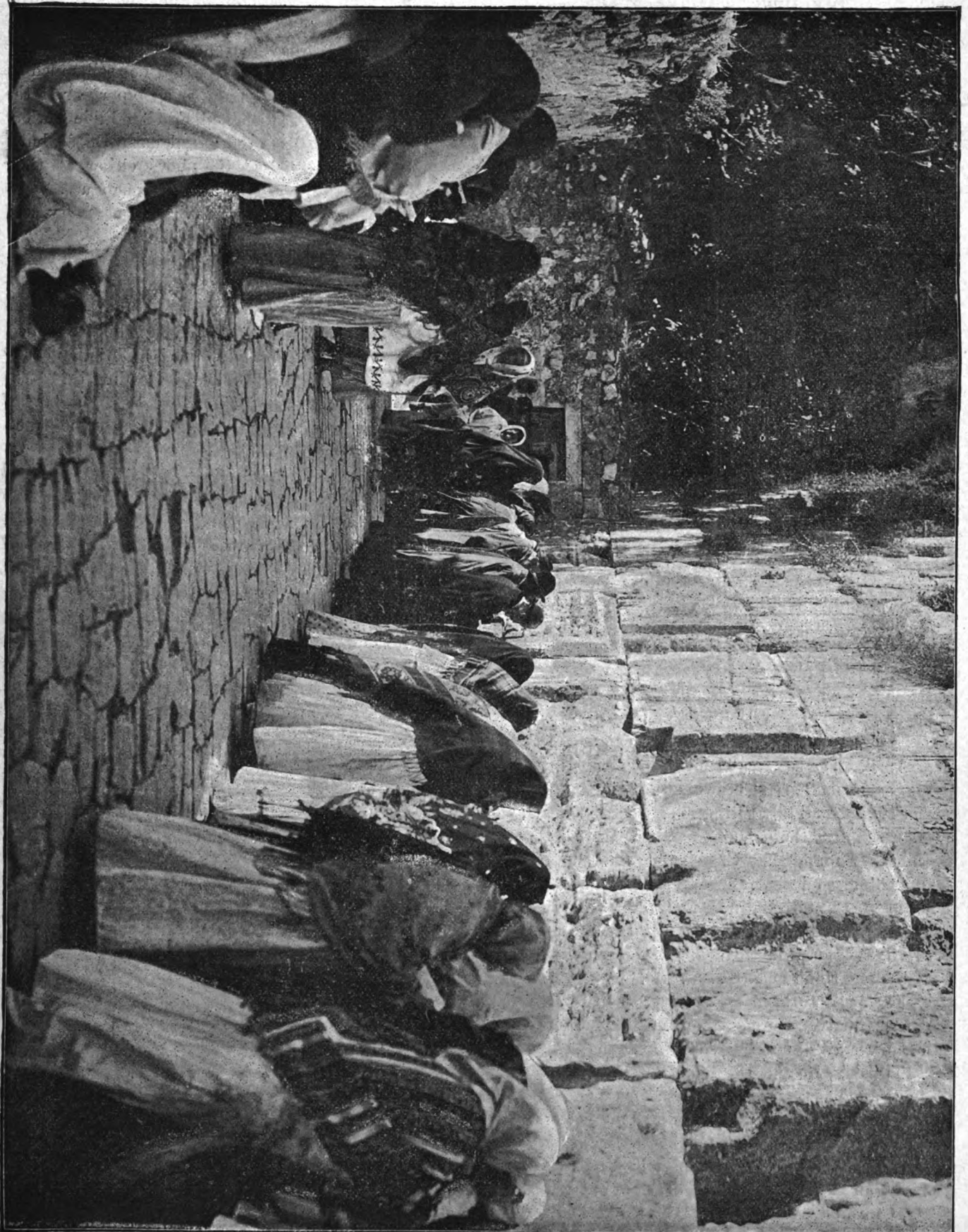
of the world. Groups of Russian Jews, easily distinguished by the fur round their velvet caps; Spanish, or native Jews, wearing the Fez, concealed by a black turban; the Bokhara Jews, known by their finer stature, and by the robes of a better quality which they usually wear; the Yemen Jews, small in stature, pinched in feature, and known by their general cringing habits; Moghrabee Jews, from North Africa, swarthy in complexion, with black hair and beards, wearing also the Fez with the black turban. Here are also groups of women, also belonging to the different nationalities, and shewing their country by the style and colour of their dresses. And there is no lack of colour, especially at the great feasts. We have men in richly coloured velvet robes, and women with every variety and mixture of colour imaginable, and yet all seeming to blend in an Oriental harmony which is different from that of any other part of the world.

But when we turn from the consideration of these remarkable features and notice the demeanour of the people, we find not only a noticeable solemnity but every sign of deep grief. Both men and women weep, most of these leaning against the wall, or bowing their heads on it. Of course there are many who do not actually weep, but who seem certainly to be deeply affected, by their prayers and by the scene around them.

They are reminded of the former glory of their fathers by this wonderful masonry, and their prayers are for the restoration of their people to something of their former state. Many of them are looking forward to the coming of their Messiah, for though some have given up their hope, many still cling to it. And there are among these some who say that this great event must happen within the next few years. There are but few who read the Prophets, but yet they seem quite to believe that the Messiah's coming must be soon, just as many of us believe in our Lord's speedy return, but we on the better ground of "the more sure word of prophecy."

As one watches these grieving souls weeping at their Wailing Place, one cannot help longing to convince them that their Messiah has come, and is waiting to be gracious to them, and to give them the better hope, nay, the assurance of life and peace. Surely the thought that so many are in misery because they have not seen the Light of Life, ought to stir up more Christians to energetic work and unceasing prayer, that their eyes may be opened, that they may see their Messiah in Christ Jesus, and receive in Him that peace which none other can give. This is our aim, for this we work, and we are thankful that God does open the eyes of many to behold the true Light that shineth in the darkness.

A. HASTINGS KELK.



THE JEWS' WAITING PLACE, JERUSALEM.



LANDING AT SAFFI.

MISSIONARY JOURNEY IN MAROCCO.

COLPORTEUR MISCOWICH sends the following account of a Missionary journey which he made to Saffi, Mazagan, Casablanca, Rabat, Salee, Fez, Alcazar, Tangier, and Larache, from April 8th to June 27th of the present year:—

"I left Mogador for Saffi on the evening of the 8th of April. The sea was beautifully calm and the landing easy when I arrived the next morning. I began my work immediately, visiting shops, market, and synagogues until the evening. When I was going to embark, I found that the steamer had not finished unloading, so I took the opportunity of staying the night there, and continued my work the next day. Though the sale of books was very small, I had the privilege of speaking to members of the house of Israel of the one thing needful.

"On April 10th, in the evening, I left for Mazagan, where I arrived the next morning. Fortunately the steamer stayed here two days, for, as the eleventh was a Saturday, I could not do any work, but visited the Jews, and had some nice conversations with them on the prophecies. The next day I offered my books for sale, the few that I sold being amongst the Jews of Azmoor, who are very poor, and especially so since the pillaging of the Mellah on the death of the late Sultan.

"On the evening of the 12th I embarked for Casablanca, where I arrived the next morning. This was

the end of my voyage, and I stayed a week here, working every day, and preparing for the journey to Rabat. I did not sell much at Casablanca, as a Colporteur of the British and Foreign Bible Society lives there, and has a Dépôt, but I visited the Jews either at their houses or at the Synagogues. Generally speaking, I was very well received. I sold some New Testaments and distributed some tracts.

"In a Synagogue a Rabbi said: 'We do not need your Christian books! 'Do you think,' I replied, 'that this Bible is a Christian book? Are we wrong in reading it?' The Rabbi did not answer, but bought a copy, and accepted some tracts at the same time.

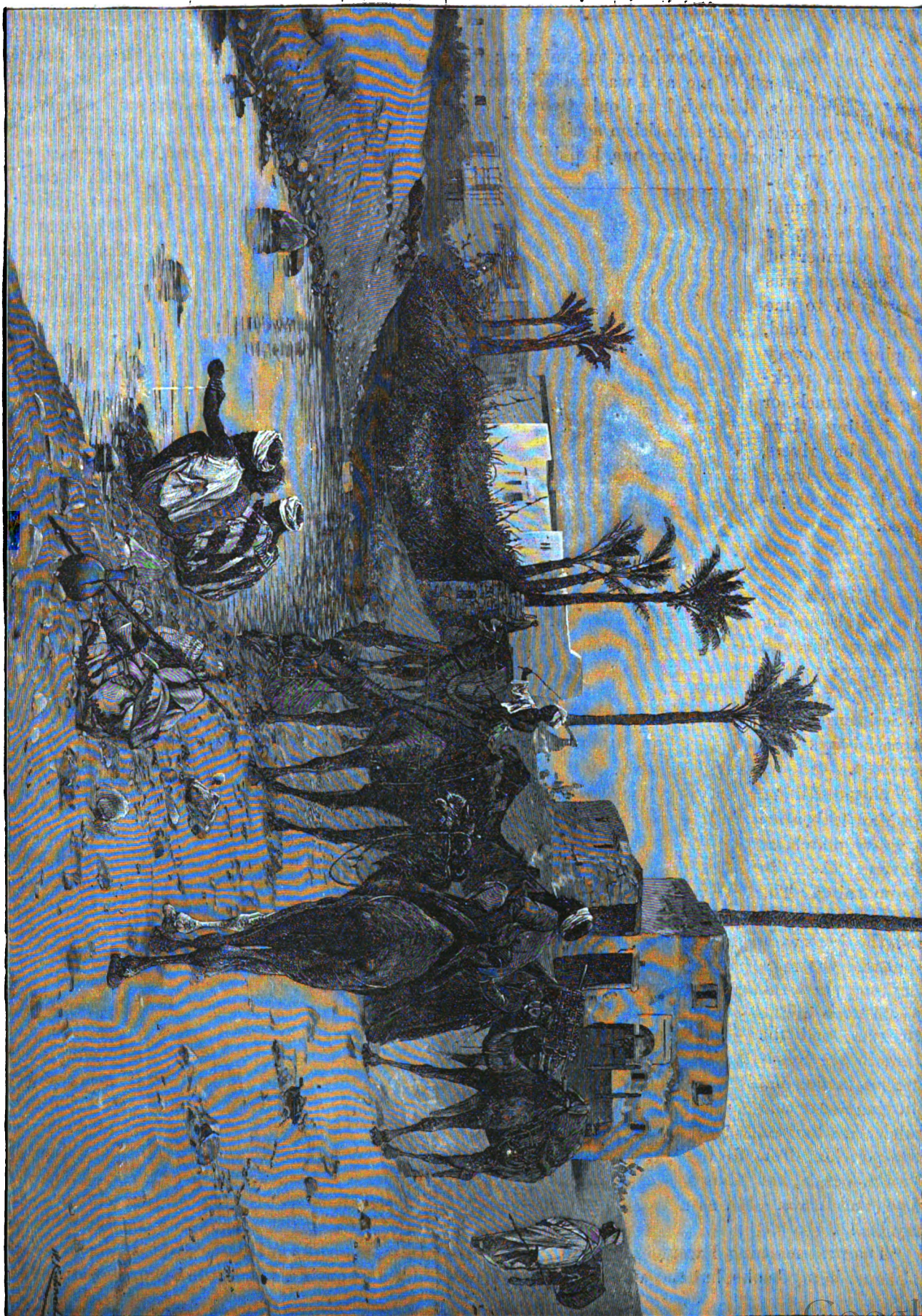
"Having hired a mule, and two camels for my books, I left on 20th April for Rabat with a large caravan, as the road was not quite safe. I arrived there on the 22nd. The Jews of Rabat are very poor, but I had a good opportunity of selling some books to the Jews of the interior.

"On the morning of the 24th I passed on to Salee. It being the eve of the Sabbath, I thought I should be able to sell a few books among the inhabitants of this town, who are great travellers. They visit the markets of the interior, only returning home for the Sabbath; many of them even return to Salee only for the feasts of Passover and Kippoor. On Saturday and Sunday I was able to give away a few New Testaments and tracts, and had several very interesting conversations, visiting nearly every house in the Mellah, where I was well received. In one, a Jew said, 'I should like my son to read the New Testament, for I would rather see him a good Christian than a bad Jew!'

"I returned to Rabat on April 27th to prepare for my journey to Fez. I had to wait for a caravan, which leaves once a week, and is generally escorted to Mahdia by fifty of the Sultan's horsemen, for the tribes about Rabat and Salee were still in rebellion. I employed my time in working and visiting the Jews.

"On May 3rd I crossed the river and joined a caravan of more than 400 camels and 50 horsemen. We started on May 4th, very slowly and with great precaution, as we were in the enemy's country. I lifted up my heart towards Him who keeps Israel, for I knew that He neither slumbers nor sleeps!

CARAVAN TRAVELLING IN MABOCCO.



We arrived safely at Mahdia late in the evening.

"We had to pay the guards who accompanied us; for each camel they asked me, as I was a Christian, to pay for six camels, although I had only two with me. Not liking to excite their fanaticism against me, and having a long journey before me, I paid without making any observation, and I found it all the better, for every member of the caravan was very good to me along the road, helping me every morning in packing my camels, or in leading them across the rivers, so that my books should not get injured. I distributed a good many Arab Gospels amongst my fellow-travellers, and also amongst the tribes through whom we passed, as well as portions of Scripture, which were always well received.

"We entered Fez on May 11th, after a weary march, at eleven o'clock in the morning. The town seemed deserted, the shops were shut, and the streets empty, for the Arabs were in the Mosques, and the Jews in the Synagogues, fasting and praying God to send rain. The harvest was perishing from drought, the trees were devoured by the locusts, and poverty was great amongst both Jews and Arabs. It was a bad omen for the sale of my books.

"The next morning I went bravely to the marketplace with my books, but the whole day long I was

only able to sell one Psalm! It is true that the Colporteur of the British and Foreign Bible Society had just visited the town, besides which there are several Jewish Depôts where the Bible is sold. But it was very discouraging, as I had made such a long journey, and I asked God to strengthen me in my trying task. On the second and third day I was pleased to meet with some Jews who came from Sefroo and Taza (in the north), to whom I sold several Scriptures, and gave some tracts and New Testaments.

"On the eve of Pentecost I did not feel well, and in the night I was in a high fever. The next day I was worse, and attacked with gastric fever. For a week I was not able to leave my bed. All the time I was taken care of by a Jew from Oran, one of my friends who lives at Fez; he came to see me every day with his wife, and he did his best to try and get my books sold. When I was better, I got a Jew to carry my sack for me, and visited the Synagogues, or sat down in the marketplace. I could not speak much as I was too weak, but I gave tracts and

New Testaments to those with whom I was able to converse.

"On the 8th of June I left Fez with a caravan for Alcazar, where I arrived on the 13th. It was the Sabbath, so I could not do any work, but visited the Jews whom I knew in the town, as well as the Syna-



JEWELLERS' STREET, ALCAZAR.



THE SÔK OR MARKET PLACE, LARACHE.

gogues, where I distributed some tracts, and conversed on the prophecies concerning the Messiah.

"I was very happy to find some Missionaries at Alcazar, working amongst Arabs and Jews, but they are not content with distributing gratuitously the New Testaments, but also give away Hebrew Bibles in profusion. So not only could I sell nothing, but when I told the price of a Bible to a Jew, he took me for a deceiver, who wanted money for books that had been given for gratuitous distribution! Several Jews made this observation to me, and I can say, that Scriptures distributed in this way among Jews and Arabs are not appreciated, but engender distrust, for the natives say, 'There must be something which is not quite clear about these books; there must be fraud in them, or they would not be given away for nothing.'

"Not to lose my time in selling nothing, I left for Tangier. In this town, although there is a Colporteur and Dépôt, I was able to sell a few books to the Jews of the Riff, and to distribute a few tracts.

"On the 20th of June I left for Larache. Here I made a good sale of books to several Jews who were leaving for Mequinez. I visited every house, the Jews welcoming me kindly as an old friend. I also left several Gospels in Arabic at the prison.

"The Rabbi of Larache, who is a friend of mine, told

me that a Christian came to his school at the beginning of the year, and wanted to distribute Bibles and Psalms to the children, but he forbade the pupils to take them, for, he said, there must have been some errors in these Scriptures or else they would not be given for nothing. I told the Rabbi these Bibles came from England, that there were no errors in the print, and that he could accept them without any uneasiness. 'No,' replied the Rabbi, 'I would rather have your Haphtorahs and Bibles, I know they are "Koshir" (pure) as we have been in the habit of having them for years.'

"This again proves that Jews do not appreciate the Scriptures that are distributed for nothing, and it does no good to the work.

"On the morning of 23rd June I embarked for Mogador, visiting for the second time the towns on the coast, viz., Casablanca, Mazagan, and Saffi. I arrived at Mogador on the 27th, tired and weak, but happy and thankful to God for having watched over me during my journey, and permitted me to see again my family and friends, after my serious illness at Fez.

I sold: 175 Bibles, 200 Haphtorahs, 90 Psalms, 75 New Testaments, 400 tracts, and 75 Arabic Gospels. 130 New Testaments, and 1,800 tracts were given away gratuitously.

"The Jews, as a rule, received the message of our Lord and Master without any demur.

"May the seed sown during this journey bring forth fruit to the benefit of the house of Israel, and to the glory of God's Holy Name!"

THE STAR OF ISRAEL.

"The great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared." (*Rev. xvi. 12.*)

UPON Euphrates' shore in dreams
Of bygone days I stood,
And marked the spreading of the streams,
The swelling of the flood,
As mirrored weird in crimson gleams,
The Crescent rose in blood!

Again in later days I stood,
As in those days of yore;
And marked the failing of the flood,
That swelled and spread no more.

As the black blotch of blood and crime,
That marked the Moslem sway,
Faded before a happier time,
And lowering passed away.

Lo! the White Christ! the Saviour King!
He comes to earth again!
"Peace upon earth," the Angels sing,
"Peace and goodwill toward men!"

While as before the conquering foes,
The waning Crescent fell,
Uprose—victorious—dominant!
The Star of Israel!

By favour of His tender Hand,
That once they pierced, restored,
No more from native land exiled,
Estranged from kindred Lord;
They mourn for Jesus—once reviled,
But now beloved—adored!

Around Him gathering crowd His race,
Kindred of God's own Son;
And in their thousands seek His face,
As once but one by one.
Yet Israel held the foremost place,
The noblest triumphs won!

The race that Peter gave and John,
The fiery zeal of Paul;
As once they served but one by one,
So now shall serve Him all.

Till through the world His praises ring—
Hark, the glad chant again!
"Peace upon earth," the Angels sing,
And with the Angels men

CAMBRIA.



The Hebrew Christian Prayer Union, the patron of which is Bishop Hellmuth, D.D., held a special Meeting for Prayer on the eve of the Day of Atonement, September 16th, at the Hall, Goulston Street, Whitechapel. The Rev. S. T. Bachert gave an address on the occasion.

A Meeting for Praise and Prayer was held in the Wanderers' Home, Clifton, on the Eve of the Day of Atonement and 3rd Anniversary of the re-establishment of the Mission of the Society in Bristol. The Chair was taken by Bishop Marsden, D.D. The Rev. J. M. Eppstein gave an account of the Mission and an Address on "The Day of Atonement as now observed by the Jews."

A Special Service for Jews was held in St. Thomas' Church Leeds, on Wednesday, Sept. 23, the second day of the Feast of Tabernacles. The Sermon was preached by the Rev. H. A. Kennedy, M.A., Vicar of all Saints, which was interpreted into Yiddish by Mr. R. S. Spiegel. The subject was "The Way to Jerusalem." The service was in Hebrew and English, and the Lessons were read in Yiddish and English.

Mr. G. L. Day, manager of the House of Industry, wrote on Sept. 14:—"I am glad to say we have a nice set of young men in the Home at present—energetic, anxious to learn, willing to help and to do anything that would please us. This makes the work very pleasant and also encourages us to do all in our power to help them. I am glad they stay with us so well; most of them have been with us since we came."

Mr. T. Zerbib, of Mogador, writes:—"Our work goes steadily forward. I visit and receive many visits from Jews, and the Saviour of Israel is daily set before them as the only Messiah, who alone forgives sins. Generally speaking, I have very little controversy, but endeavour to awaken their consciences, and to make them understand what they are, God's faithfulness, and toward them, and the absolute necessity of recognising Jesus of Nazareth as the promised Messiah, and of being regenerated by the Holy Spirit."

The Newcastle Auxiliary to the Society hold a Missionary Prayer Meeting on the first Friday in each month. Their invitation runs as follows:—"We most earnestly invite your presence, and also ask you to interest others in this Service of Intercession for God's Ancient People, and for Christian enterprise amongst them, as we are commanded by the Prophet in God's own Name—'Ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth.' (Isa. lxii. 6, 7)." We commend this excellent idea to other Associations.

With much thankfulness we announce the inauguration of a new development of our work. Mrs. Cairnes, of Monkstown Park, Co. Dublin has, through our Irish Auxiliary, most generously offered to send forth a Missionary in memory of her son, the late Rev. Charles Eliot Cairnes. Mirza Norollah, who has laboured with much blessing among the Jews of Persia, has been nominated as the first "Charles Eliot Cairnes Missionary."

The Rev. A. H. Kelk visited Ireland at the beginning of October. On Sunday, Oct. 4th, he preached at the Harvest Thanksgiving Service in Baginbun Church, Dublin. An offertory of £28 was taken in aid of the Society. Mr. Kelk preached on the same evening to another large congregation in St. Matthias Church. On several days preceding and following the above date Mr. Kelk gave addresses at some very successful Meetings in the vicinity of Dublin.

There is at present in the press, and will shortly be published, a small volume from the pen of the Rev. R. W. Harden, M.A., Rector of St. John's, Monkstown, Dublin. The volume contains a series of essays upon Jewish subjects, and is entitled *The Jew in the Church*. Mr. Harden's name is a guarantee for a thoughtful and interesting treatment of all questions concerning the Jews and Missions to the Jews. All interested in the Jews would do well to procure the book. It will be published at 6d., and can be had from the London Office or the Office of the Irish Auxiliary, 45, Molesworth Street, Dublin.

Dark storm clouds gather again on the Eastern horizon. Armenia, Bulgaria, Macedonia, with Russian intrigues, seem to menace the peace of Europe, and Turkey, like a dying man, looks listlessly and helplessly on, allowing a few hot-headed insurgents to defy his armies. God is shaking the land and shaking the people, and is it not in preparation of a happy reunion? "Thy land shall be married," no more to be divorced.

JEWISH VITALITY.—It has been calculated that the children of the Jews, in Frankfort, Germany, during their first five years of life, showed a death-rate of 12.9 per cent.; for others it was 24.1 per cent. Of adult Jews, 54 per cent. (of both sexes) reached the age of 50; and only 38.1 per cent. of the other classes attained that age. Among the Hebrews, 24.7 per cent. reached the age of 90; the proportion of others attaining that patriarchal age being only 13.4 per cent. Other statistics show that one-half of the Jews reach the age of 53; while one-half of other races attain the age of 36; and while one-fourth of the Jews reach 70, one-fourth of the others scarcely attained 59 years and 10 months. So also investigation into special classes and orders of the population at Frankfort showed the same disproportion. Taking 100 merchants among the Jews, 50 were found to die before attaining the age of 61. Of 100 merchants not Jews, 50 died before attaining the age of 57. It has been calculated that on almost all points of comparison the vitality of the Jews has exceeded that of other races; and as regards Jewish life in England, Dr. Richardson has shown that "the vitality of the Jews in London contrasts, as elsewhere, favourably with that of the members of other classes of the community." The death-rate of London Jews in infant life stands as 44 of the Jews to 45 of the whole population; but later on, from 35 to 45 years of age, the mortality shows that only 5 Jews die to 8 of other classes. The contrast is still more striking in old age. At 85 and upwards, the number of Jews who died was 2 to 0.8 of the whole population. The Jews who died at over fourscore years "were nearly 3 to 1 when compared with their neighbours." It may be added that in the matter of longevity the Jewish women surpass the men. Eleven female Jews lived to over 90, to 5 male Jews; and 53 women died between 80 and 90 years to twenty-two men of the same age. The Jew owes his vitality to the husbanding of his vital resources. "As thy days, so shall thy strength be," is an axiom which may very well be read in the contrary way; and it is the attention to health laws in the earlier days of his race that has given to the Jew a racial strength which prolongs his years even among conditions of life often the reverse of sanitary and the antipodes of pleasant.



THE CALCUTTA JEWS.

TO THE EDITOR OF THE "JEWISH MISSIONARY INTELLIGENCE."

DEAR SIR,—I write to express very grateful thanks for a grant of pamphlets, &c., for distribution among the Jews of Calcutta, which you have been kind enough to promise to send to Mr. Kälberer.

He is, like myself, a member of the Old Church Hebrew Mission, Calcutta, and, through Mr. Denman, you have heard from me of our efforts there.

Will you and your readers follow these papers with your prayers that, by God's directing grace, we may be given guidance in distributing them, and that they may have a favourable reception?

The work which Mr. Kälberer has principally been the means of initiating as yet, takes the form of a few lectures and magic lantern shows, in a room engaged in a thoroughfare largely frequented by Jews as well as Mohammedans, who sometimes turn in to hear.

Also a Sunday School, which is fairly well attended, even though there has been so much opposition to it that children have been beaten for going to it, large numbers sometimes come.

Mr. and Mrs. Kälberer, Mrs. Grenon, Mr. de Monte, and other voluntary workers, are untiring in this work, and in house to house visitation.

All have begun it with the strong conviction that whatever work we do, "to the Jew first" is the Master's own order, and we believe our other work has got a reflex blessing.—Yours respectfully,

S. L. MULVANY.

A well-known Italian author, in a book recently written, says that "not a single Jew was concerned in the recent Italian bank scandals, whereby many an honoured Christian name (Roman Catholic) was disgraced."

FEZ JEWISH QUARTER BURNED.—News has reached Tangiers from Fez that the Jewish quarter of the city has been burned to the ground. Several of the inhabitants perished in the flames and many others were fatally injured. The scene during the conflagration was most distressing. Five hundred men, women, and children, mostly without any clothing, fled terror stricken into the open country, where they remained for twenty-four hours before venturing to return.

THE RESULT OF BECOMING A CHRISTIAN.—One of the wealthiest men of Austria was the Jew, Baron Herman von Königswarter. In his will, he left his colossal fortune to his son, Baron Moritz, but with certain restrictions in the event of his becoming a Christian, or allowing any of his sons to do so. One of his sons recently embraced Christianity, and the result is that he forfeits one million florins. This is to be devoted entirely to charitable institutions in Vienna.

The Editor is not necessarily responsible for opinions expressed in signed Articles, in Articles marked "Communicated," or in the Correspondence.

ANNIVERSARIES OF AUXILIARY ASSOCIATIONS, &c.

MIDLAND DISTRICT.

Secretary.—Rev. C. RUMFITT, LL.D., 7, Braithwaite Road, Sparkbrook, Birmingham.

Date.	Place.	Serm. or Meet.	Collec-tions.	Date.	Place.	Serm. or Meet.	Collec-tions.
1896.	BEDFORDSHIRE.		£ s. d.	Aug. 16	Sheepy Ratchlife	SS	3 5 8
Aug. 2	Turvey	SS	3 15 4	Sept. 20	Leicester, Christ Ch.	SS	0 7 10
	DERBYSHIRE.				LINCOLNSHIRE.		
Feb. 23	Derby, All Saints	SS	18 0 0	Aug. 2	Fulstow	SS	3 13 9
	Do. St. Almonds	SS	0 10 6		NOTTINGHAM.		
24	Do. St. Peter	SS	8 16 0	July 1	Awsworth	SS	1 2 4
24	Do. Do.	M	0 0 0	21	Kimberley	M	0 9 1
31	Do. Holy Trinity	SS	2 0 0	22	Awsworth	M	0 14 7
31	Do. Do.	M	0 0 0		STAFFORDSHIRE		
June 30	Osmaston	SS	7 7 9	April 3	Wolverhampton, St. Mark	SS	6 3 8
Aug. 16	Walsby	SS	4 4 3		WARWICKSHIRE.		
23	Willington	SS	8 0 3	July 26	Colehill	SS	8 2 0
	HUNTINGDON.			Aug. 9	Birmingham, St. Matthias	SS	2 4 0
Sept. 13	Catworth	SS	1 0 6		Aston	SS	1 9 6
	LEICESTER.						
Aug. 3	Castle Donington	SS	7 1 8				

SOUTH-WESTERN-DISTRICT.

Secretary.—Rev. H. H. ASHLEY NASH, M.A., 20, Lion Hill, Clifton, Bristol.

1896.	BERKSHIRE.	£ s. d.	Mar. 31	Bristol, Holy Trinity, St. Philip	SS	3 13 3	
July 6	Faringdon	SS	8 16 8	Febworth	SS	0 10 0	
Aug. 2	Raildon	SS	8 8 8	Wickwar	SS	2 5 0	
	CORNWALL.		April 3	Brimcombe	SS	2 11 0	
Mar. 29	Penwerris	SS	0 0 0	Cinderford, S. Stephen	SS	3 11 0	
April 3	Falmouth	SS	2 13 3	May 14	Do.	MM	1 10 7
5	Penponds	SS	1 0 0	July 12	Woodchester	SS	3 14 1
July 15	Penzance, St. Paul	SS	8 11 0		Brownhill	SS	0 10 3
20	Do.	M	0 11 0	13	Woodchester	M	13 14 4
26	Mylor	SS	3 8 0	Aug. 26	Downend	SS	4 16 0
26	St. Feock	SS	1 10 3		OXFORDSHIRE.		
27	Mylor	M	0 14 9	April 26	Thame	SS	4 10 11
30	Falmouth	M	1 1 4	27	Do.	M	1 16 7
30	Bude	M	1 12 6	July 12	March Baldon	SS	3 16 1
	DEVONSHIRE.				SOMERSETSHIRE.		
Feb. 9	Torquay, Holy Trin.	SS	14 0 0	Mar. 31	Glastonbury	SS	2 9 3
	Ellacombe, Christ Ch.	M	17 3 11		Christon	SS	2 19 10
10	Torquay, Albert Hall	M	1 15 9	April 3	Weston	SS	5 0 0
April 3	Ellacombe	M	1 16 9		West, St. Cuthbert	SS	3 0 7
3	Totnes	MM	0 7 9	July 26	Yeovil, Holy Trinity	SS	3 4 0
Aug. 2	St. Budeaux	SS	2 3 4		West Coker	SS	1 1 6
16	Callington	SS	8 11 1		Preston	SS	1 3 4
Sept. 10	Axmouth	SS	2 11 0		Hardington	SS	0 16 6
	Tiverton, St. Paul	SS	2 3 6		Luton	SS	0 8 8
	DORSETSHIRE.				Chilthorne Dormer	SS	1 0 0
April 2	Swanage	SS	0 7 4		Ilchester	SS	0 10 0
3	West Compton	SS	1 5 0		Thorne	SS	0 10 0
3	Little Bredy	SS	4 17 6		Yeovilton	SS	0 16 0
26	Kinson	SS	0 19 3	Sept. 27	Yeovil	M	3 7 9
26	Wimborne Minster	SS	12 12 6	7	Bath, Corn St. Chapel	SS	2 0 8
July 5	Swanage	SS	8 13 3		Do. St. Paul's Mission Hall	MM	5 6 4
26	Bradford Abbas	SS	1 14 2		WILTSHIRE.		
Aug. 16	Sherborne	SS	17 7 7	Feb. 16	Salisbury	M	5 1 1
	Castleton	SS	4 0 0		Fisherton	SS	1 3 3
30	Kimmeridge	SS	3 13 6	April 3	Chippenham, St. Paul	SS	1 3 0
	GLOUCESTER.				Langley Burrell	SS	1 5 0
Feb. 16	Nailsworth	SS	4 9 6		Compton Bassett	SS	1 0 9
17	Do.	M	0 16 10		Devizes	SS	3 0 6
Mar. 31	Clifton, Emmanuel	SS	11 12 6				

METROPOLITAN DISTRICT.

Secretary.—Rev. W. W. POMEROY, M.A., 40, Denning Road, Hampstead, N.W.

1896.		BUCKS.							
Mar. 29	Watton	SS	3 8 3	July 19	Hampstead, Christ Ch.	SS	31 7 6		
July 12	Watton	SS	2 11 6	21	Do. The Lodge	M	7 9 4		
16	L. Missenden	SS	1 7 0	Aug. 9	Canonbury, St. Stephen	SS	5 9 9		
Aug. 2	Chesham Bois	SS	1 0 0	16	Harrow Rd., Christ C.	SS	6 4 3		
				30	Hampstead, St. Stephen	SS	8 15 8		
				Sept. 6	Child's Hill, All Saints	SS	12 11 3		
July 12	St. Alban's, St. Peter	SS	11 18 9	11	Kensal Rise, St. Jude	M	0 6 11		
13	Do.	M	1 4 0	13	Belgrave Chapel	SS	1 15 0		
Sept. 4	Little Heath	SS	3 7 4						
	Hertford Heath	SS	3 7 6						
					SURREY.				
	KENT.			June 18	Brixton, St. John's Road	M	7 4 10		
Aug. 30	Sydenham, H. Trinity	SS	18 12 8	July 12	Penge	SS	18 16 3		
	Greenwich, St. Paul.	SS	8 17 10	17	Denmark Hill	M	None.		
				18	Brixton Hill, "Beehive"	M	3 16 0		
	MIDDLESEX.			Aug. 16	Clapham, All Saints...	SS	5 12 4		
April 3	Haggerston, All Saints	SS	1 7 3	20	Gypsy Hill	SS	48 6 7		
July 5	Pentonville, St. James	SS	1 18 0	Sept. 27	Streatham, Emmanuel	SS	40 14 7		

NORTHERN DISTRICT.

Secretary.—Rev. F. HAWSON WALL, LL.D., 17, Bootham Terrace, York.

1896.	DURHAM.	£ s. d.	1895.	SUNDERLAND.	S	0 7 0
April 3	Bishop Wearmouth, Parish Church	SS 6 1 5	April 3	St. John.....	S	0 8 6
	Do. Christ Church	SS 3 1 9	1896.	Do.	S	0 8 6
1895.	Deftford, St. Andrew	S 0 11 3	April 3	YORKSHIRE		
1896.	Do.	S 0 10 2	Aug. 1	Dalton	S	0 13 7
April 3	Hendon, St. Paul....	SS 3 0 6		Healdington	SS	1 16 0
	Do. St. Hilda	SS 3 8 4	9	Sewerby	S	0 12 9
	Do. St. Stephen...	S 0 8 6	Sept. 13	Wakefield, St. Andrew	S	3 6 4
			20	Ruforth	SS	3 0 0
			27	Almyr	SS	3 0 0

SOUTH-EASTERN DISTRICT.

Secretary.—Rev. C. S. PAINTER, M.A., 64, Sydenham-road, Croydon.

Date.	Place.	Serm. or Meet.	Collec-tions.	Date.	Place.	Serm. or Meet.	Collec-tions.
1896.	HANTS.		£ s. d.	Sept. 6	SURREY.		
Sept. 6	Leckford	SS	2 16 10		Shere	SS	10 0 9
13	Eastrop	SS	1 15 2		Fosslake	S	1 7 6
14	Shirley	SS	7 2 8	27	Shere	M	1 14 10
27	Portsmouth, St. John	SS	3 5 3		Merton	SS	6 18 3
	Do. (Sunday Schools)	M	None.		Do. "Beehive"	S	0 14 0
	KENT.				Felbridge	SS	12 5 0
July 19	Tunbridge Wells, Holy Trinity	SS	46 3 4		Haldwyn's Hill	S	0 16 6
	Do. St. John	SS	16 5 6	21	Do.	M	0 10 1
	Pembury	SS	8 12 6		SUSSEX.		
26	Do. St. Peter	SS	12 1 4	Aug. 2	Eastbourne, All Saints	SS	30 17 0
Aug. 30	Goodnestone	SS	3 3 0		Hove, Immanuel	SS	30 12 5
17	Gatley	SS	6 14 10	23	Brighton, St. George	SS	13 17 0
20	Southboro', St. Peter	SS	28 12 3	Sept. 13	Ore, St. Helen	SS	3 16 6
21	Do. "Beehive"	M	1 14 0				

NORTH-WESTERN DISTRICT.

Secretary.—Rev. S. SCHOR, 25, Cavendish Road, Blundellsands, Liverpool.

1896.	CHESHIRE.		£ s. d.	Aug. 9	Manchester, Cheetham, St. Luke	SS	6 17 5
Sept. 6	Birkenhead, St. Mary	SS	8 7 6		Liverpool, St. Chrysostom	SS	
12	Tranmere, St. Catharine	SS	3 7 9				
15	Chester, St. John	MM	3 16 7	30	Woolton	SS	4 16 4
18	Staleybridge	MM			Southport, St. Philip	SS	3 1 1
17	Gatley	MM	7 0 0	Sept. 13	Blackpool, St. John	SS	11 5 0
27	Kingley	SS	6 11 8		Birkdale, St. Peter	SS	
1. OF MAN.							
Aug. 23	Peel	M	0 17 6	13	Manchester, Rusholme	SS	10 8 8
LANCASHIRE.							
July 1	Liverpool, St. Bride	M	None.	18	Liverpool ("Lord's Remembrancers")	M	
12	Do. Haymarket, St. John	SS	4 16 10	30	Manchester, St. Catharine, Cheetham	SS	5 0 0
19	Do. St. Andrew	S	6 16 0	31	Do.	M	1 10 3
	Do. Everton, Christ Church	S	2 2 0	WALES.			
	Do. Edge Hill, St. Catherine	SS	3 19 4	July 5	Swansea, Parish Ch.	S	6 17 0
	Do. Fairfield, St. Philip	S	3 0 0		Do. St. James	S	5 14 10
26	Do. Wavertree, St. Mary	S	6 4 5		Do. Holy Trinity	S	
					Do. St. Gabriel	S	
					Do.	MM	

EASTERN DISTRICT.

Secretary.—Rev. J. STORMONT BELL, M.A., 1, Stanley Avenue, Thorpe Road, Norwich.

1896.	SSEX.		£ s. d.	Aug. 3	Sutton	SS	0 12 0
Sep. 16	Dedham Ladies' Union	M	2 7 1		Brunstead	SS	1 12 8
	NORFOLK.			Sep. 1	Norwich, St. Mark. Pal.	M	0 8 6
July 13	Watton	S	1 6 4	9	St. Helgham, Sale of Work	M	18 0 0
	Oranworth	S	1 7 0	18	Norwich, Ladies' Union	M	
	Yaxham	SS	0 19 2	30	Thompson	S	0 10 9
19	Fishley	S	0 12 5	24	Norwich, St. Margaret	MM	27 5 8
	Gayton	S	1 5 0	27	Shropham	S	0 7 3
	Halvergate and Tunstall	SS	1 7 0	28	Ashwellthorpe	M	5 13 0
Aug. 2	Quidenham	SS	3 10 6		SUFFOLK.		
	Snetherton	SS	17 2	July 5	Woodbridge, St. John	SS	4 11 3
9	Garboldisham	M	3 8 3		Grandsburgh	S	2 11 4
	Biddlesworth	S	0 17 4	Aug. 13	Lowestoft, "Beehive"	M	2 2 7
	Larling	S	2 0 0	13	Pakefield, Conference	M	
	Norwich, St. Stephen	SS	2 16 7	23	Ipswich, St. Margaret	SS	18 3 6
16	Banham	S	2 9 9	Sept. 6	Great Brice	S	0 12 8
	Beathorpe	S	2 1 9		Wattisham	S	1 18 0
	Old Hucknham	SS	1 8 6		Bildeston	S	0 19 1
23	St. Maessingham	SS	3 7 10	23	Southwold	SS	4 4 7
	Ashmanhaugh	S	2 6 6	27	Yoxford	SS	2 8 10
	Beeston, St. Lawrence	S					

IRELAND.

Secretary.—Rev. ERNEST H. LAWIS CROSBY, B.D., 45, Molesworth Street, Dublin.

1896.	July 5	Midleton	SS	Aug. 2	Ballybunion	S	
		Sandford	S		Ratfoo	S	
	19	Monkstown, St. John	SS		Killorglin	S	
		Gorey	SS		Agiladee	S	
		Kilnashue (Hollyfort)	SS		Ballybunion	S	
		Shillelagh	SS		Tarbert	M	
		Tullagh (Baltimore)	SS		Abbeyleigh	S	
	26	Roecon	S		Glenbeigh	SS	
		Cavan	SS		Berehaven	M	
		Newcastle	S		Molynaux Church	M	
	27	Drogheda, St. Mary	M		Monkstown Parish Ch.	SS	
	28	Munsterconnaught	S		Kilkee	S	
Aug. 2	Hanry	SS			Athy	SS	
	Hoostertown	S			Kilberry	S	
	Belfast, Christ Ch.	SS			Belfast, St. Anne	SS	
	Tallaght	S			Do. St. Luke	S	
	Lisburn Cathedral	SS		30	Tullow, Carrickmace	SS	
	Trillick	SS			Kill	SS	
	Tarbert	S			Moynalty	SS	
	Ballylongford	S			Tamlaghtfinlagan	S	

JEWISH MISSIONARY INTELLIGENCE

AND · MONTHLY · RECORD · OF · THE
LONDON · SOCIETY · FOR PROMOTING
CHRISTIANITY AMONGST THE JEWS

DECEMBER, 1896.

BY THE WAY.

THE following resolution was passed by the Committee on the death of the late Patron of the Society (Dr. Benson):—"That the Committee desire to record their unfeigned regret and deep sense of the great loss sustained by the Church of England, and by this Society, in common with other Missionary societies, by the death of His Grace the late Archbishop, in the fulness of his energy and powers, and in the midst of his work. Dr. Benson most gladly accepted the office of Patron of the Society on his elevation to the Primacy of All England in 1882, and spoke at the Annual Meeting of the Society in 1886. He always shewed the greatest courtesy and kindness in dealing with all matters connected with it. The Committee respectfully tender to Mrs. Benson, and the members of the late Archbishop's family, their sincere condolence in their heavy sorrow and irreparable loss."

A full account of the Opening of the New Premises for the London Mission Schools is given on page 196. We rejoice at the success attending the same. Though the weather was very bad, a very large and representative gathering of friends and supporters attended the ceremony. *

The Building Fund of the Jerusalem Mission Hospital amounted to £9,743 on October 31st, whereas £11,173 had been expended up to that date. Now that the Hospital is practically finished, and will shortly be opened, an earnest appeal is made for funds to meet the deficiency. *

The *Quarterly Prayer Meeting* was held at the Inns of Court Hotel, Lincoln's Inn Fields, on Tuesday, Oct. 27th, Inspector-General Ord-Mackenzie, M.D., presiding. The Rev. H. Sharpe, Vicar of Holy Trinity, Hampstead, gave a very solemn address, and earnest prayer was offered for the Mission generally, and especially for the Society's Mission in the Holy Land.

A large number of friends were present to take leave of the Rev. A. H. Kelk, who spoke a few very suitable words on the occasion. He set out on his return to his work on November 18, after a few months' rest in England—during which he preached numerous sermons and attended many meetings in various parts of the country on behalf of the Society.

Owing to his remarks at Keswick, a lady has given the munificent sum of £1,000 for the provision of a Home for Enquiring Jewesses at Jerusalem; and Mr. Kelk has received offers of voluntary service.

As the Day of Intercession for Foreign Missions falls in the week following St. Andrew's Day, we hope that our friends will especially remember the cause of Christ amongst His own people Israel during the first few days of this month.

The Bishop of Qu'Appelle has become a Vice-Patron of the Society.

We deeply regret to record the sudden death, on November 3, of the Bishop of Killaloe (Dr. Wynne), a Vice-Patron of the Society, under very sad and pathetic circumstances, he having died at the same hour as his wife.

We are heartily glad that the removal of the Operative Jewish Converts' Institution to its new habitation at Hackney Downs has been most successfully accomplished. It was the intention of its Committee to have "an opening day" immediately, but owing to the lateness of the season and to temporary illness in the Principal's family, it has been decided to postpone the ceremony until the spring. Meanwhile any visitors may be sure of a welcome, and we trust that interest in this important branch of Jewish Mission work will be maintained and increased.

OPENING OF THE NEW MISSION SCHOOLS, STREATHAM COMMON.

THE new premises, lately acquired by the Society for their London Mission Schools, were formally opened on the afternoon of Tuesday, October 20th. There was a very large attendance of the Society's friends from far and near, and it is quite evident that a great amount of interest has been awakened in the neighbourhood in this especial branch of the Society's work. Divine Service was held at three o'clock in Immanuel Church, situated near the Schools, by the kind permission of the Vicar, the Rev. Canon Streetfeild, M.A. A special form of service was used, with suitable psalms and hymns. The following sermon* was preached by the Rev. Prebendary Webb-Peploe, M.A., Vicar of St. Paul's, Onslow Square, S.W.:—

"What God hath cleansed, that call not thou common" (Acts x. 15).

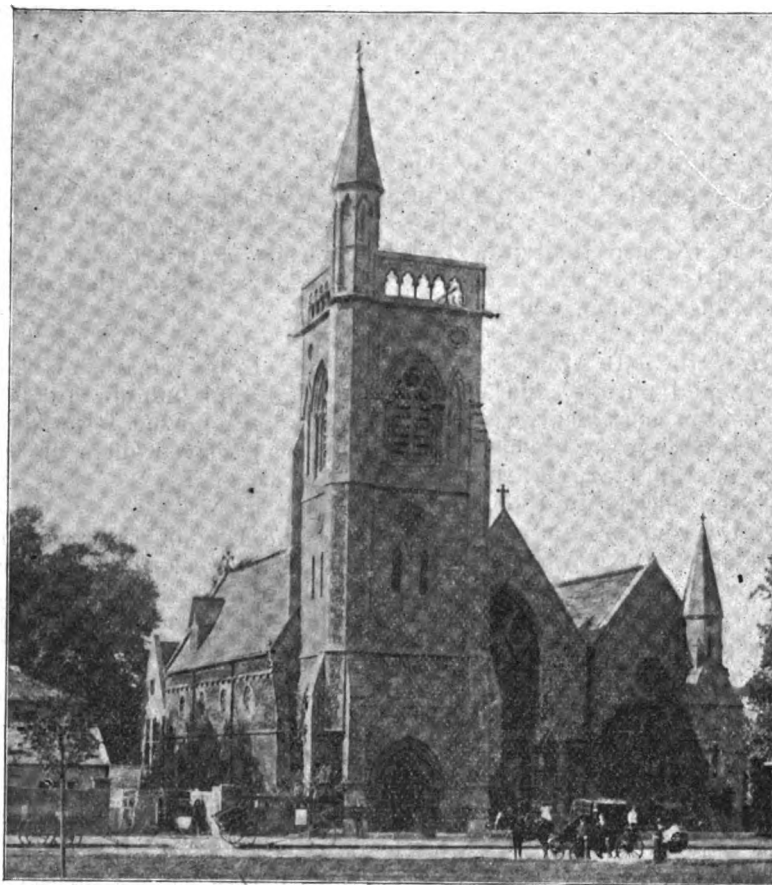
"The Gospel of Christ is the power of God unto salvation to everyone that believeth: to the Jew first and also to the Greek" (Rom. i. 16).

THERE are two fundamental principles set before us in these words, which, by the help of the Holy Ghost, it is essential that we should combine; and it is very remarkable that, notwithstanding the instructions of God, the natural obstinacy of the human nature is so great that often, in the tried and faithful servants of the Lord it would seem to be almost impossible for the Holy Ghost to persuade the servants of Christ to obey His solemn instructions. In the first these of passages, as doubtless my hearers will remember, the Holy Ghost is dealing with the great Apostle, St. Peter, and He is instructing him on the glorious fact that the Gospel of our blessed God and Saviour Christ was not to be confined to any particular race, that the Jews were no longer to claim the prerogative of the favoured people of God to the exclusion of others, but, that while the Gospel was for the Jews, it was also for the whole world; and that therefore he, the taught disciple of Jesus

Christ, was now to go forth and give that glorious Gospel to every part of the world; that he was no more to dare to say that any one single element of the human race was so common, or unclean, that it was not his right to receive the gift of everlasting salvation.

In the other passage we have an equally instructed Apostle, St. Paul, laying down for us this glorious fact that the Gospel of Jesus Christ is a thing never to be ashamed of, "for it is the power of God unto salvation to everyone that believeth"; but that there is in the matter of practice a solemn definition of God's will, which no man shall ever dare to contravene unless he be determined to receive God's judgment; and that is, that the Gospel shall always be given "to the Jew first," and then to the Greek—that is, the nations at large, wherever they may be found; for in the 2nd chapter of Romans, 9th and 10th verses, we have a parallel thought expressed:—"To the Jew first, and also to the Gentile."

Now, gazing back for a moment at the first instruction given to the Apostle, I think we shall find that there is something much deeper than a mere opening out of the mercies of God towards the nations at large, so that they may receive the glorious blessing equally with the Jews. It is essential in order to good practice that we accept God's given principle involved in these remarkable words, "What God hath cleansed, that call not thou common," and it should carry us into a far deeper and wider field of thought than that which at the outset it would seem to have carried the Apostle. To him it appeared at first sight a declaration that God's mercy was open to all men, and that he therefore—though a Jew, and so naturally exclusive—might no longer



IMMANUEL CHURCH, STREATHAM COMMON.]

dare to say concerning any of them that they were common and unclean, so that they were unfitted for God's mercy. But when you take up these words and gaze closely into their depths you discover, not a simple declaration of God's goodwill towards all men, but an instruction as to the need that exists for the gift of that Gospel to the world at large; instruction as to the measure in which that wonderful provision of God has been made for the whole human race, and then instruction as to the methods by which the souls of men who have received the truth are themselves to be uplifted into consecration and sanctification, and should also bestow the Gospel of Life upon others. Hearken once again to these words that were given to the Apostle that day, as he was waiting at Caesarea, "What God hath cleansed, that call not thou common," and as you ask in allusion to what are these words spoken, you realize

* This Sermon has not been revised by the preacher.

that there stands before the Apostle's vision a wondrous sight, a vessel like unto a great sheet which has been let down from heaven; and as he fastens his eyes upon it he sees therein four-footed beasts, wild beasts and creeping things and fowls of the air, and, that this sheet was gathered up and tied at the four corners, so that it held the different creatures within in a condition that it was absolutely impossible for them to escape. They had no power of their own by which they could overcome the position of difficulty in which they found themselves. And as we gaze with St. Peter for a moment upon that sheet, what do we see? We are distinctly informed, remember, that it is a vision containing to him the totality of the human race, that there is in that wonderful collection of creatures before his eyes the whole body of manhood in every age, and in every country; that he has to see the human race expressed by these creatures. Now, when we look upon them, we see exactly what we see in humanity at large, vast and wondrous distinctions between them all. There are in the sheet all the four-footed beasts; perhaps, the mighty leopard, the wondrous lion, the great powerful elephant, or it may be any of the rarest creatures that we know upon the earth. Side by side with them, the poor little creeping thing, the smallest and lowest insect of the earth, and the most degraded and most offensive of nature's creatures that we know. Alongside of them there is seen by the eye the wondrous soaring and towering eagle, with the smallest of the birds, and we see that the strongest inevitably hover on the wing, that they tread down the weak, perhaps, to the absolute peril if not the absolute destruction of their life, the weak giving way, and the strong rising up in an effort for liberty—that is, from the captivity in which they are held—straining and striving to the surface to see if it is possible, not merely to get air by which to prolong existence for the moment, but to raise themselves into a position, it may be, of extraordinary liberty. In vain they seek to do it, we are told, because the sheet is knit at the four corners, and which means to imply the four corners of the earth, the north, south, east and west. In the sheet is represented all possible circumstances and specimens of humanity, from all parts of the world.

But now try to read the riddle aright. What see we there, but that the whole human race is, according to the vision, for some mysterious purpose in the providence of God placed together? Well, you and I can discern in a moment the distinctions between the different specimens of the race, why the one is like the great towering elephant, and the other like the miserable creeping thing that is crawling on the ground; the one like the magnificent eagle which soars towards heaven, and another like the little bird which clings closely to its nest; and we are able to understand, as human beings, that to our judgment they differ marvellously one from the other. The Holy Ghost is teaching St. Peter through that vision, He is teaching you and me, that for God's purpose they are all in one place, as they are of any one condition, whether weak, mighty, or fallen, they are all alike in the sight of God. And not only are they placed in one peculiar place, but they are placed in that place for a peculiar purpose. And it is to testify to God's judgment upon them that they are shut up, and that they cannot escape; that they are in a condition in which there is no salvation for themselves, no hope of deliverance by any work of their own, and that they are, whether mighty or helpless as we are, as St. Paul says in the third chapter of Romans, guilty before God, and unable to escape from the position they are in by nature.

Is it an unfair deduction that it teaches us the sinfulness and helplessness of the human race? No, surely not, when we

continue to look at the words of our text. God said that "He hath cleansed." Now it is impossible to cleanse without the thing is unclean, therefore, the conclusion is evident that these creatures, as placed before the Apostolic eye, represent the whole human race is a condition of uncleanness. And we see them enclosed in the vessel with no power of escape, and therefore, we say "guilty before God," helpless in their position, brought up in a condition of unbelief and ruin, with no power whatever to deliver themselves. Now while our gaze is fixed upon the whole human race and we begin to realize that all are helpless, all alike in a state of nature, however towering and magnificent one may be as compared with another, it is here the blessed truth stands out suddenly, "What God hath cleansed that call thou not common."

Now I am well aware of the peril of my position at this moment; and that there may be a few here to-day who say "We are in great danger at this moment of hearing Universalism, and we are about to hear that sad perversion of the truth that all have been assured of going to a glorious hereafter." Not so, God's Word guards itself from Universalism, and very



PREBENDARY WEBB-PEPLOE.

carefully; and yet God's Word is all embracing in its provision. "I am not ashamed," so St. Paul says, "of the Gospel of Christ; it is the power of God unto salvation to everyone that believeth." Let us, therefore, not be ashamed of this Gospel of Christ which is declared to St. Peter in these words, "What God hath cleansed." That is to say if the whole human race, as figured in that sheet, are by nature ruined, sinful, shut up and helpless, the Lord Jesus Christ appears before us as the provider of absolute judicial cleansing, and emphasises the need of the race at large; and He declares through the Holy Ghost in these words that judicially and provisionally, and in regard to acceptance before God the whole human race has been cleansed, so that original guilt is now removed by virtue of what Christ has done, being the Redeemer, at the cost of His own blood; and the race stands out before God in this condition that God can look upon the whole with pleasure by virtue of the sacrifice which the Lord Jesus Christ has made. But universal provision is not universal salvation; universal redemption is not universal acceptance by man. The one is judicial, the other is experimental; the one is provisional, the other is personal, and it is exactly this that St. Paul says in my text, "The Gospel of Christ, of which I am not

ashamed, is the power of God unto salvation." To whom? "To everyone that believeth." And if there were the danger for a moment of this text in the Acts of the Apostles setting forth the idea of Universality, as it is now called, that is the absolute final salvation of the whole human race, including even the devil, do you not see at once how this can be contradicted by the surroundings of this particular verse? To whom was the Apostle Peter being sent by virtue of this particular sentence? To Cornelius. Cornelius, a man whose almsdeeds, and prayers have come up as a memorial to God, as acceptable to God to that extent that he is said to the very uttermost to have found grace and favour with God by virtue of his prayers and deeds. And yet it is to this man, far more righteous, perhaps, than any of us, that the

race to the extent that provision is made, salvation is complete, the sacrifice is accepted, the redemption is perfect.

Now, who shall have it? They that hear, and they that receive, and they that take with joy and gratitude, and they alone who are said to believe. Now, for one moment before we pass to the last word, "To the Jew first, also to the Greek," let us ask what springs out of this wondrous next sentence, "What God hath cleansed that call thou not common." If the universality of the first part is true—that God hath cleansed the whole human race judicially and provisionally, and in His pure love, in the person of Christ—see, my brethren, what the charge is in this wonderful utterance, "that call thou not common." In the first place, it speaks most energetically to the children of



THE SCHOOLS, BEFORE ALTERATION.

Gospel of the Lord Jesus Christ is to be preached; and St. Peter to him says, that, to you who believe, this blessed Christ has now come for the remission of sins. Therefore, the doctrine of Universalism would be a monstrous perversion of the very text in which universality of redemption is so magnificently declared. Christ has become the atonement for sin in order that God may be justified when He is Judge. There would be a good accusation against God in the day to come, that great day of final settlement, if he had left men to perish in their natural sin, if he had not made full and ample provision for the salvation of all in the person of Christ Jesus. And so God can be cleared when He is Judge by declaring from Heaven these wonderful words—God hath cleansed the human

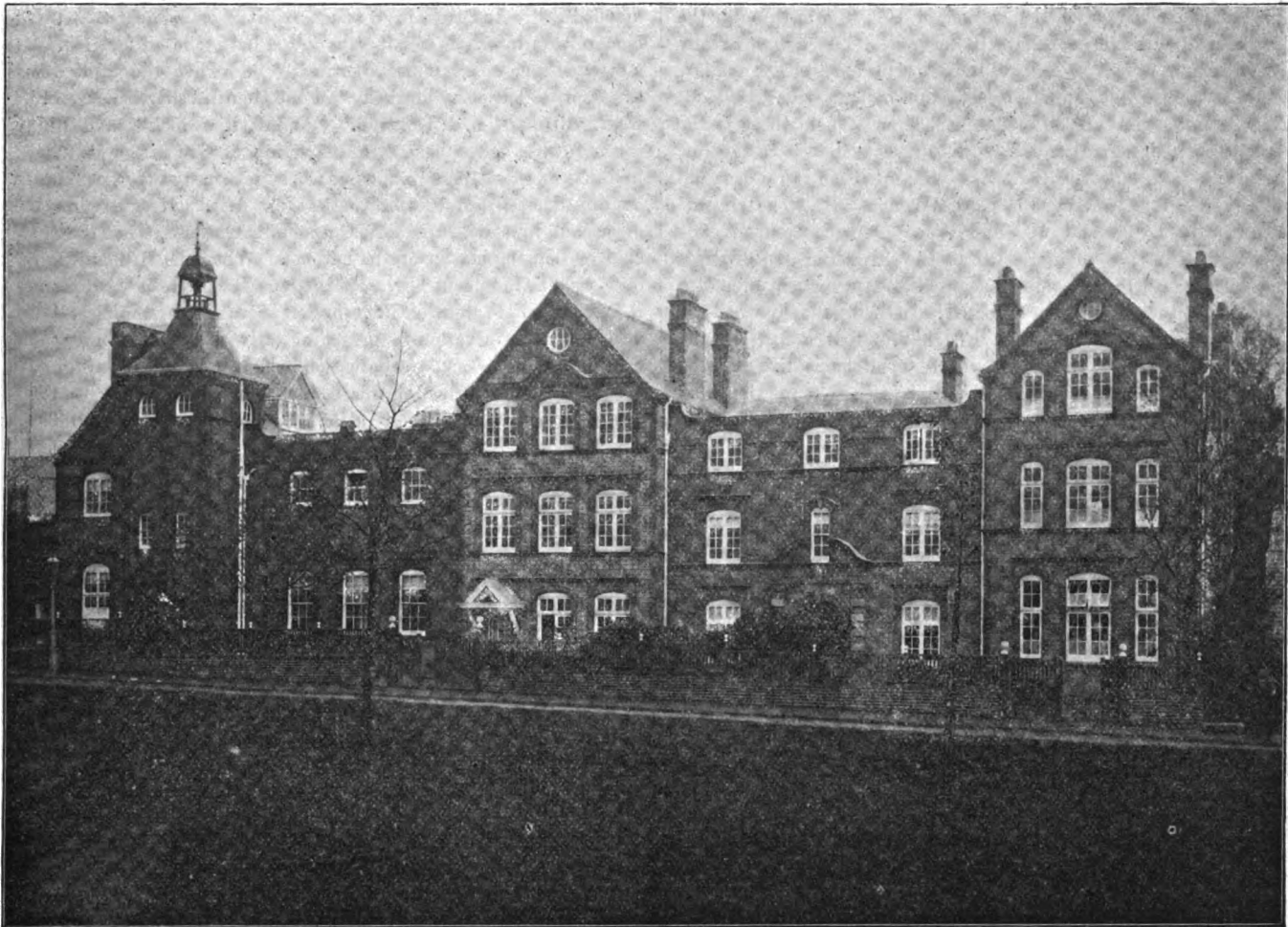
God who love their Saviour, and who would seek to follow in His footsteps in giving the salvation of God to sinners, and it says, "Never despair of any man, never." "God told me and taught me," saith St. Peter, when he explained the vision, "that I should never call any man common or unclean." What a rebuke to our bigotry and exclusiveness; what a rebuke to our censorious judgment! What of our neighbour—what of the flaunting, poor, fallen creature, who, we say, is not fit to touch us or we to touch her? What of the drunkard, the debauchee, or miserable idolator? Never say that they are too unclean for the Gospel to touch them. "What God hath cleansed that call thou not common." Thou must never say of any man that he is an unfit person to receive the salvation of God, or unfit for us to know

if we are followers of the Lamb. Nor, again, may we ever despair of the darkest or most helpless we may meet with. Oh, mothers, with regard to your poor fallen son; fathers, who have shut away the boy from home for his sin—never, never despair of the darkest case that you know of. You have no right to say that he is unclean again, because God hath cleansed him judicially, and he waits, perhaps, in darkness for the light of the truth, and it may be our privilege to give it to that one; so that bigotry and exclusion one of another, heart jealousies between different denominations, and the censorious pride with which we condemn one another, are all put away by these beautiful words, "That call not thou common."

Then, too, there is a word in it for the man or woman who

hath cleansed"—it belongs to God; He made it, and now He claims it for Himself. The Father, as Creator, made all for Himself in Christ Jesus. The Son has bought the soul, and has a right to it as His own. The Holy Ghost is pleading at the door of your heart, and saying, "Let the love of God come in." How can you resist the Holy Ghost? How can you say "No" when the light is at your door, and God Almighty, the Father, Son, and Holy Spirit is waiting to give you everlasting peace? Surely no one here will have so hardened the heart as to refuse to take what God is ready to bestow.

Then the text says to the Christian, to the man who does believe in Christ, and does claim the gift of life, it says surely concerning one's self that all is His. No part



THE SCHOOLS, AS THEY NOW ARE.

may never have taken the Gospel of Christ to his own soul, and it says to him, "Oh, sinner, the Lord God hath cleansed thee in the person of Christ, who died for all men." And St. Paul says to the Corinthians that He died for all men. If one died for all men, then all died, and thy sin was there when Christ expired, and it is done away with in the person of the Saviour. Oh, take the gift and bless God for His love. For He atoned for the sin of the world, and you and I may say, "Thanks be unto God for His unspeakable gift to all men." If there is one before me who is living still in wilful sin—"What God hath cleansed that call not thou common." The Greek word here is *οὐ μὴ κοινῶν*. The same word is used in the 15th of St. Matthew and elsewhere, and the translation is—"Do not thou defile." "What God

of any property is my own; no thought, or word, or deed; my life is to be wholly yielded to him, because I may not count it common property now that Christ has bought it and the Spirit has claimed it. How dare I take my lips for idle, empty scandal talk; how dare the lips be given to an unchaste kiss; how dare the mouth be used for slander and unkindness; how dare the ears be yielded to listening to the idle tale of scandal which simply wounds the heart of justice. They are all His own. Then let Him have His own, and no man may ever dare to say that one faculty of his being is common or to be used for unclean purposes again. They are God's property; let Him have His own.

It is a wondrous text in its provision for salvation. I know

none so broad in the few words—God is near me; God hath cleansed; God has a claim upon me. And I know of none so all-embracing, for it takes in every faculty of my own poor being; it takes in all the world around me; it claims all my devotion to His cause, because Christ Jesus has been devoted to my cause.

And now, I have this word as a second condition of the truth—that I am not to be ashamed of the Gospel of Christ any longer, because “it is the power of God unto salvation to everyone that believeth.” But “To the Jew first, and also to the Greek.” What a marvellous thing it is that St. Peter, as a Jew, would have shut up the Gospel from the Gentile. What a marvellous thing it is that the Gentile would seek to shut away the Gospel from the Jew; that we have simply, as it were, opposed the teaching of the Gospel of God to him through the obstinacy of our evil heart. St. Peter says, “I do not think any Gentile can be saved.” And yet the Word of God is clear; the law sets out that salvation is perfect, and bids us recall that all are cleansed, and all do belong to Him. Then there is the second law which gives us the order of precedence—“To the Jew first, and also to the Gentile.” Has it been the occasion of any of my hearers to place Romans i. 16 alongside Romans ii. 1, 9, and 10, and to see how absolutely all-embracing this law is in regard to the preaching of salvation, and with regard to the consequences of salvation when offered to man, and either accepted or rejected? In the first it says that the order of preaching is always to be “To the Jew first, and also to the Greek or Gentile.” In the 9th verse of Romans ii. again the order of arrangement is—“to the Jew first, and also to the Gentile.” Thus the order of reward shall be to the Jew first, and also to the Gentile.

Now see in closing, brethren, how this which is fundamentally laid down by St. Paul as a principle for us to think and act upon in everything spiritual has been the action of God in all past history, and, apparently, is to be the action which is to guide us in the future in every single detail. I need hardly say, historically, how from Abraham and Isaac, and down through the periods, the Jew was clearly first. The Jew or Israelite, from the time of Abraham and his son, had the first opportunity, and with the reason of this we have little or nothing to do; we must bow to the will of God, and acknowledge that God in His election acts with supreme wisdom and purpose, and that there was a cause why Abraham and his seed should be taken out from the rest of the world. One good reason for his being chosen we can easily discern, namely, that the other portions of the human race were given up to idolatry, and that to preach God's Word as it was given to Abraham to the world at large, would have had no weight. It was therefore essential that one should be taken out, first a family, and then a nation. That oneness existed for a time, and faithfully began to carry weight, but they sank away from their privileges, and instead of becoming lights to lighten the world, and the Gentiles at large, Israel fell down to the level of the nations and lost the favour of God. And the cause is there, and the cause is only given to us, and echoed in the future. “Because the Lord did love thy fathers, therefore He hath chosen thee.” But when they resisted the opportunity, then by prophecy it was declared that there should be another person who should beget another family, who should spring into another nation. And so when God was pleased to send forth His Son, made of woman, He was made under the law, first to redeem them that were under the law, namely the Jews. To the Jews first the Gospel came by Jesus Christ Himself. The Apostles being themselves Jews, they were ordered to preach first to the Jews,

not going beyond the limits of the family of Israel. During the sojourn of our Lord upon earth they were strictly limited to the Jews, but no sooner had the Jews again refused the privilege, the offer given them, than God permitted in the case of St. Peter, and others afterwards, to go and preach to the Gentiles, and that salvation should be offered for a time to the Gentiles in order to provoke the Jews to jealousy. Now mark how that is conveyed, and in every single part of God's Word you have this laid down, that it is first to the Jew, and then to the Gentile. And if you watch the way of God you will discern how by St. Peter, St. Paul, St. Barnabas and others, this law was perpetually carried out and enforced, that they should go first and offer the Gospel to the Jews, saying afterwards “Ye count yourselves unworthy of eternal life, lo we turn to the Gentiles, for the Lord hath commanded it.” And then in Romans xi., it is made clear that this is merely an interlude, for it says “God hath chosen for Himself a people from amongst the Gentiles;” and when the fulness of the Gentiles has come in, then “all the Gentiles shall be saved.” Nay, “all Israel shall be saved.” And so, if we look on and think of the future, as we have seen the action of God in the past, we find that at the Millennium, when Christ returns to take His Kingdom to Himself, He comes to the Jew first. He descends to Jerusalem first and brings the Gospel of salvation. Then the Jew shall become the master of the nations. When the Millennium is over and the judgment begins, it is to the Jew first, as in Romans ii., and then to the Gentile; so that salvation by promise, salvation by fact, salvation by preaching, salvation by the coming of the Lord in His glory, and salvation by final gift and reward, and then judgment everlasting for condemnation—all comes to the Jew first, and then to the Gentile. Such is God's law. “The Gospel is the power of God unto salvation to everyone that believeth.”

And we wish to offer it to the little ones first in the name of the Lord; we wish to offer our high privilege and honour, and to remember, if we are wise, that though once we might talk of a man as being common and unclean, it is our privilege to say that in the roll of time, this is all altered. God is saying throughout the roll of time that no man is common or unclean. He has cleansed them all judicially, and the privilege of the true believer, is first to take to the Jew the glorious gospel of everlasting salvation. I hear, with thankfulness to God, that in these schools, which have existed now for some eighty-seven years, there have been some 1,300 little ones brought in. Out of that number, it is believed, a large number have become true followers of Christ. In many cases—it is difficult to say how many—but in eighty at least, they have become preachers of the truth which they have received in these schools. Now that a passage has been made from London to Streatham, it lies with the people of this neighbourhood to say whether they will pray with these children, and help these children into the Kingdom of God; whether the people of Streatham will welcome the little ones. And remember this too, that there is no one common or unclean at all; that the Jew first has a right to the Gospel. It lies with us to give it to the children. Out of the mouths of babes and sucklings God will perfect praise if we are willing to give our services. Brethren, we commend this work to your careful attention, and then to your gifts, and then to your prayers—and I trust that in every home in Streatham, there will be family prayers for them to-night, to-morrow, and often again. I trust that in these prayers a cry of love will go up to God on behalf of these new schools which have been placed in your midst, that God Almighty, who has given light out of darkness to them who sit in the shadow of death, will let the Gospel of Salvation in all its power—given

to the Jew first according to His law, and then to us Gentiles, and all that belongs to us—be given to these children. And so we thank God that it is our privilege now to say concerning the Jew, and then also concerning the heathen, and then above all, say concerning our own lives, "God hath cleansed me." Never again can there be in any part of our existence anything unclean that should be against the righteousness of the law of Christ.

The hymn, "Lord, Thy Ransomed Church is Waking," was then sung, during which an offertory was made, amounting to £28. The Rev. Canon Streatfeild pronounced the Benediction.

A meeting was subsequently held at the Schools, when Inspector-General Ord. Mackenzie, M.D., occupied the chair, a very large proportion of those who had attended the service being present; indeed, the room was not sufficiently large to accommodate all who desired to watch the proceedings, which were opened with prayer by the Rev. E. Maxwell, M.A. The Chairman then said:—

"Ladies and Gentlemen,—I regret, and I have no doubt you all do, that circumstances have prevented Sir John Kennaway—President of the Society—from being with us to-day: and equally the absence, from a severe attack of illness, of our excellent friend and Chairman of Committee, Mr. W. N. West, but I am sure his thoughts and prayers are with us at this moment.

"We have met here to-day on a most interesting occasion, one which will be historical in the annals of the Society. It is that of opening a new and handsome school-house for teaching and training Jewish children in the fear of God, according to the principles of the Church of England.

"The Institution, however, is, as you know, not a new one, for it has existed between eighty and ninety years at Palestine Place, in the East End of London. You will presently hear from the Secretary the cause of our moving to the building in which you now stand. I need hardly add, that though we have changed our locality, we have not changed our principles, nor do we intend to deviate from the "Old Paths" which have always guided and will guide the Committee in the important duty of training these children, and bringing them to a knowledge of their true Messiah. In all cases the father must have been a Jew, whether proselyte or not, before the child is admitted, and he or some other guardian must sign a declaration that they consent to the child's being brought up according to rules laid down by the Committee.

"At present we have twenty-one girls and thirty-four boys in the house, a number considerably below our standard, because in consequence of the removal from Palestine Place, and the absence of the staff and scholars at Ramsgate, the Committee did not wish to admit any more children until they had taken possession of these premises.

"During our long residence at Palestine Place successive committees have had much reason to be thankful that no serious illness or epidemic has occurred among the children, and they trust and hope that the change to the seaside for eighteen months, followed up by the healthy breezes of this common, will be found to have much benefited the children in all respects. You will, I think, find them bright and intelligent, and ready to answer any questions you may put to them, as you go round the rooms.

"I now beg to ask Mr. Fleming, Secretary of the Society, to give us an epitome of the history of the schools from their foundation."

The Secretary, the Rev. W. Fleming, LL.B., then stated with regret that Lady Carbery, the President of "The Children's Beehive for Israel," who had very kindly promised to declare the Schools open, was prevented from doing so through indisposition. She had very kindly sent a generous donation of £10 towards the Schools. They had, however, been fortunate to secure the presence of Lady Montagu Pollock, who had kindly consented at the last moment to take Lady Carbery's place.

Mr. Fleming mentioned that the Church Missionary Society had some very important meetings on, and had sent a message

of regret at not being able to send a representative on the occasion. Also the Rev. Canon Trotter, M.A., vicar of Christ Church, Barnet, regretted that he was unable to be present. He then asked the Rev. F. L. Denman, M.A., who resides in Streatham, to read a letter which he had received from the vicar of Immanuel Church.

Mr. Denman then read the following letter:—

"Will you kindly express to the Committee at the opening ceremony this afternoon, the very great regret that I feel in being forced to absent myself from it. I have been looking forward with the greatest interest to the occasion, and I shall, indeed, be with you in spirit. The establishment of the Schools on



LADY CARBERY.

Streatham Common has opened a new centre of spiritual life and interest in my parish, and I need hardly assure you, and the Committee through you, that anything that lies in my power to do to assist your good work shall be done gladly and heartily as unto the Lord. That God may very abundantly bless in every way the dear children (upon whom I may now look as a part of the flock committed to me by the Great Shepherd of the sheep) is my earnest prayer. God grant you a very happy and auspicious opening."

Mr. Denman also read a letter from Lady Key regretting her inability to be present.

The Rev. W. Fleming then read the following statement:—

"Lady Montagu Pollock, the Committee of the London Society for Promoting Christianity amongst the Jews tender to you their sincere and cordial thanks for coming here to-day to open this new building for the reception of the Hebrew children attached to the Society's London Mission. It was with great regret they learnt on Saturday of the indisposition of Lady Carbery, who had so kindly undertaken to fulfil this duty; but the readiness with which you immediately consented to take her ladyship's place has been greatly appreciated by the Committee. It has been thought that before you declare the schools open, it may be interesting to your ladyship, and to the many visitors who so kindly support you here to-day, if a very brief description of the origin of these—the first mission schools of the Society—were submitted to you. In the year 1809 a few individuals, moved by their love to God's ancient people Israel, formed a society, 'For relieving the temporal distresses of the Jews, and for the promotion of their spiritual welfare.' God blessed the effort. In the short period of four years, 'Friends and subscribers, persons of all ranks and talents, of great learning and unaffected piety' (as the records of the time tell us) were enrolled as members of the Society. Amongst the very earliest efforts of our pious founders was the erection of an Episcopal Jews' Chapel, with schools for Hebrew children attached. This noble work for Israel was first brought to public notice by the Royal patronage of our beloved Queen's father. On the 7th April, 1813, H.R.H. the Duke of Kent, accompanied by the Lord Mayor and Sheriffs of London, several members of Parliament, and in the presence of some 20,000 spectators, laid the first stone of these institutions in the fields of Bethnal Green, subsequently known as "Palestine Place." The occasion marked before the world the opening of a Christian enterprise, which, during the reign of his daughter, Queen Victoria, has greatly expanded, and been owned of God to the spiritual welfare of His chosen people, Israel. The famous

William Wilberforce, Lewis Way, Thomas Babington, the Earl of Crawford and Lindsay, the Earl of Besborough, Lord Dundas, also the learned Lord Erskine, were amongst those present. Lord Erskine uttered some memorable words. After referring in his speech to the Jews as having preserved the foundation of our Scriptures, and their own prophets recording their future sufferings, his lordship thus concluded:—"Let us remember that this is the greatest evidence attending the Christian religion; that its accomplishment is, after the life and death of our Saviour, the most durable of all prophecies; and that through it, it is in an especial manner, we know, that the Scriptures are of God; and having hitherto seen that the fabric of Christianity is supported by the evidence which the degradation of the Jew affords, shall we not endeavour to establish still further the proof of our own religion by bringing about, if such be the will of God, the conversion of the Jew?" Such

was the inauguration of the Society's schools. We are told that the procession was conducted to Palestine Place by a company of the Tower Hamlets Militia—a feature which is absent to-day—and at the close of the ceremony the Duke of Kent announced the collection of £1,041 12s., an example we shall all gladly see followed to-day. The site on which these buildings were erected was held on a lease of ninety-nine years. The Committee naturally contemplated with considerable anxiety the approach of the year 1912, when this lease would terminate, and the whole of the property pass from their control. The Board of Bethnal Green Guardians, however, have desired for some time to possess Palestine Place to erect a parochial infirmary, and some three years ago they opened negotiations with our Committee, and ultimately they gave the Society £17,500 for the remaining fifteen years of their lease. The freehold on which we are now assembled was occupied then by Emmanuel College, Streatham. This has been



THE CHAIRMAN OF THE SCHOOLS COMMITTEE,
INSPECTOR-GENERAL ORD-MACKENZIE, M.D.

purchased with part of the money received from the Board of Guardians, and the former premises have been skilfully adapted, the new wing, in which we are gathered, added, and the whole of the property which you are now invited to inspect throughout has become the permanent property of the Society. It is only right to say that Mr. Charles Campion Bradley, the son of the Society's esteemed and valued accountant, gained by competition and the skilful adaptation of his plans, the appointment of architect, and he may fairly receive our congratulations to-day. About 1,300 children have passed through this school since the time the foundation stone was laid by the Duke of Kent. Some eighty of the boys have taken Holy Orders, some are teachers in schools, and some are colporteurs. In all there are about eighty engaged in the Lord's work. Your Committee ask you and your friends to pray

that the continued favour of Almighty God may rest upon the schools, and that Mr. and Mrs. Hart, the indefatigable Master and Matron, may, with their Hebrew children around them, be thoroughly happy in their new home, and see many of the little ones of Israel grow up to call them blessed as they labour for their welfare."

Lady Montagu Pollock then said:—

"I am very sorry that Lady Carbery is unable to come here to-day, but I am pleased under the circumstances to take her place. I am sure that all here take a warm interest in the welfare of the Jewish nation, and we all join heartily in the hope that the work of this School may be as effective as was the case with the old one, and that great blessing may rest upon everything that is done in these buildings. I have very much pleasure in declaring the Schools open."

Miss Kathleen Bigger here presented Lady Montagu Pollock with a handsome bouquet, on behalf of members of the "Children's Beehive."

The Chairman thanked Lady Montagu Pollock, on the behalf of all, for having so kindly undertaken the duty of opening the Schools.

The company then dispersed to inspect the new premises and arrangements, which were much approved of, and partook of tea and coffee in the Boys' School-room. Great thankfulness was felt at the pleasant and eminently satisfactory way in which the ceremony had gone off.

At the next meeting of Committee the following resolution was placed on record:—

"That the Committee desire to express their humble and hearty thanks to Almighty God for permitting them to carry to a successful termination the erection of a New Home for the Hebrew children—forty-five boys and forty-five girls—connected with the London Mission; and for His merciful preservation of the schools during their removal from Palestine Place, their temporary sojourn for eighteen months at Ramsgate and St. Lawrence, and their ultimate return in safety to London. They earnestly pray that the Lord's continued blessing may rest upon the children, and that they may all grow up to know and love their Messiah and Saviour.

"The Committee also wish, under God, to tender their sincere thanks to the Rev. Canon Streetfield, and to his Churchwarden, Mr. Brusey Cow, for their kind and cordial welcome of the Society to the Parish of Immanuel, Streatham, and also to the Rev. Prebendary Webb-Peploe, of St. Paul's, Onslow Square, for his inaugural sermon, and they request that he will allow it to be published.

"To Lady Carbery, and in her regrettable absence through indisposition, to Lady Montagu Pollock, the Committee tender their warm thanks for their sympathy and support, and to the latter for so kindly declaring the schools open.

"The Committee having further had under review the responsibilities, anxieties and labours inseparable upon the removal and sustaining of the Schools for eighteen months, in two separate temporary premises at a distance from London, desire to place on record their high appreciation of the services of Mr. and Mrs. Hart and their Assistants under these peculiar circumstances.

"The Committee fully recognise the willingness and ability with which they have all discharged their duties, and cordially thank them for the same."

THE JEWISH STORY.—VI. (a)



THE immediate cause of our assembling to-night lies in the word "Salvation." *The beginning of salvation* I take to be, "having the firstfruits of the Spirit, and waiting for the adoption, to wit, the redemption of our body" (b). *The force of salvation in the soul* I take to be the desire to be like Christ; the being satisfied with nothing short of Christ; finding pleasure only in pleasing God; drawing near to God with childlike confidence; acquainting oneself with God as revealed in Christ; the beginning and indwelling of life eternal; being filled with the Spirit; a birth into the kingdom of grace and glory.

In this lecture I shall understand by *salvation* Jesus Christ, as presently set forth; what He is, and what He imparts; as when Simeon said, holding the infant Saviour in His arms, "Mine eyes have seen Thy *Salvation*," and as the Saviour Himself said, when entering the house of Zacchæus, "This day is *Salvation* come to this house" (c).

By *Jews* I understand Judah and Benjamin, "for it is evident that our Lord sprang out of Juda" (d). But I understand also, in the course of the events, the ten tribes returned from "the cities and mountains of the Medes," where Jerome knew them to be in A.D. 140, more than 800 years after their captivity, reunited with their brethren, according to the promise of God in Ezekiel xxxvii. 16—22, under the figure of two sticks grown into one, saying, "I will take the children of Israel from among the heathen..... and I will make them *one nation* upon the mountains of Israel, and *one king* shall be king to them all."

The point reached in the history of the chosen people in this course of lectures is their Restoration.

It remains for me, in this concluding Lecture, to take up their yet future history at this turning point.

The crisis is striking. Let us look round upon it, before going further.

First, then, look, as it were, back from the Restoration at the present time and age in which we are living.

God did not leave Himself without witness at the first Advent. The first converts were Jews, by thousands, who were also the first preachers of the Word, and by whose instrumentality vast numbers of Gentiles were added to the faith.

It is so, in a measure, to-day. There are again thousands of Jewish converts, to-day, of like apostolic character with the converts in the first days; men who have "forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for (My) His name's sake" (e), "Men that have hazarded their lives for the name of our Lord Jesus Christ" (f). And, now as then, we have also vast multitudes of Gentile converts—and, be it remembered, *every* Christian is a convert: in both cases, Jewish and Gentile, only a people gathered out, *individual* not *national* conversion.

At the present time, then, the great majority both of Jews and Gentiles are in a state of unconversion.

Take we, next, a more general view of the prospect before us. Prophecies covering a period of more than 3,600 years have been fulfilled, as you will have seen from the preceding lectures, for

(a) A Sermon preached in St. John's Church, Paddington, on the 6th Friday in Lent, March 27th, 1896, by the Rev. W. Ayerst, M.A., Principal of Ayerst Hall, Cambridge.

The Six Sermons are now published in pamphlet form. Price 6d.

(b) Rom. viii. 23. (c) Luke xix. 9. (d) Heb. vii. 14. (e) Matt. xix. 29. (f) Acts xv. 26.

the most part either in the ordinary sense as uttered, or, where figurative language has been used, for the most part in a perfectly plain and intelligible manner, such as the figure implied when taken naturally.

This will have been made clear as the roll of fulfilled prophecy was unfolded to you, century by century, epoch by epoch. The connection between the prophecy and its actual, real, matter of fact fulfilment in the Jewish people, has never for one moment been questioned. The thought has never in a single instance suggested itself, whether the prophecy contained a promise or a threat, that the language was only metaphorical, or its application indirect: that *Israel* did not mean *Israel*, that *Zion* did not mean *Zion*, or that *Jerusalem* did not mean *Jerusalem*, in the prophecies already fulfilled.

In what I have to say, therefore, regarding what shall take place after the Restoration of Israel, I may reasonably claim a similar interpretation, when dealing with unfulfilled prophecies of a like character.

Now let us look for a moment at the history of Israel, at the point of the Restoration.

What, then, do we see? We see the tide of the future rolling steadily in upon the sands of the present. You will have seen, from the last lecture, Israel gathered by Him who had scattered them (a): the land no longer enjoying her sabbaths, but yielding fruits of increase: the twelve tribes settled in their redistribution, occupying, that is, different relative situations from those assigned by Moses and Joshua, as set forth in Ezekiel xlviii.: their temple rebuilt, as described in Ezekiel xl. and succeeding chapters: the whole land of promise, between the Orontes, the Euphrates, and the Nile, between the Red Sea and the Mediterranean, 300,000 square miles, now in possession: the mystical Euphrates, the Turkish Empire, dried up, "that the way of the kings of the East might be prepared" (b).

As regards the Anglo-Saxon race, brought into such near neighbourhood with the destinies of the chosen people, we gather that they are the "other husbandmen" unto whom the "householder" "let out his vineyard," "which shall render him the fruits in their season" (c); "the nation bringing forth the fruits thereof," to whom "the kingdom of God was to be given," when it was "taken from" the Jew (d).

Alas, we do not see, yet, Christ at the Restoration. As the mighty blocks of stone lie strewn upon the ground, from the fallen columns and porticos, so have been the masses of Israel, scattered upon the world. We now see them set up again, stone upon stone. But "the Stone which the builders refused" is not yet "become the head of the corner" (e) Israel has been restored, but, as you will have seen, is still in unbelief. This, then, is the crisis in the history of Israel from which we set out this evening. May the Pillar of Fire go before us, as we proceed. "Let God arise, let His enemies be scattered, let them also that hate Him flee before Him" (f).

After Israel has been settled in their land, settled, but in unbelief, dark clouds will gather over them, and over the earth. It is the time of Jacob's trouble. The storm is gathering. But, before it breaks, the Lord's people, who believe, first they that are from among the Jews, and then they that are from among the Gentiles, are placed in safety by the Lord Himself. "I saw (Rev. vii. 2-4) another angel ascending from the east, having the seal of the living God: and he cried with a loud voice....

saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them that were sealed: and there were sealed an hundred and forty-four thousand of all the tribes of the children of Israel." These, then, were Jews. "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb." (*ibid.* v. 9). These were Gentiles. In both cases they had been gathered out and duly prepared for the great conflict which was to ensue, in their case a spiritual conflict. "For" they were to "wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (a). God has placed them in security. They are, as it were, shut in, as when Noah was shut in the ark, before the flood came. God has said to them, "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until this indignation be overpast. For behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity. The earth also shall disclose her blood and shall no more cover her slain" (b).

Meanwhile, outside this Refuge, the "times of the Gentiles" (c) are closing in darkness. The world grows worse and worse. The three great organizations which have so long been active against Christ, the papacy, Mohammedanism, and infidelity, are making head. Iniquity abounds. The love of many waxeth cold, "For," so it is written, "that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God" (d). And this is the testimony of John concerning Antichrist, "who is a liar but he that denieth that Jesus is the Christ? He is Antichrist that denieth the Father and the Son" (e). The disposition, character, and end of Antichrist are set forth at length in the Revelation. We here notice briefly the uprising against God. Spirits of evil proceed out of the mouth (f) of the three mighty forms of opposition which combine against the Most High, the dragon, the beast, and the false prophet. There is the uprising of the papal apostacy, corrupting and persecuting the truth of Christ as of old; there is the false prophet, spending his rage, as within the last few months, in ruined Armenia; and infidelity, with such atrocities as those of the great French Revolution; these forces all fervid with fresh activity, and combining against the Most High. These are the forces which shall then be set in motion together (g) "going forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." "And (Dan. xii. 1) there shall be a time of trouble such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." This terrible time is set forth at length in Ezekiel xxxviii., xxxix., under the figure of Gog and Magog; and in Zechariah xiv. 2, foretelling the taking of Jerusalem.

It is a time of terrible trial. There are, indeed, the sealed ones. But the Jews, as a nation, are still guilty of that greatest of all sin, the rejection of Christ. As it was in the days of Moses in Egypt, when they had forgotten the very name of God; for (h) "Moses said unto God (before the bush) Behold, when I come

(a) Jer. xxxi. 10. (b) Rev. xvi. 12. (c) Matt. xxi. 41. (d) Matt. v. 43. (e) Ps. cxviii. 22. (f) Ps. lxxviii. 1.

(a) Eph. vi. 12. (b) Isa. xxvi. 20, 21. (c) Luke xxi. 24. (d) 2 Thess. ii. 3, 4. (e) 1 John ii. 22. (f) Rev. xvi. 13. (g) Rev. v. 14. (h) Ex. iii. 13.

unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you, *and they shall say to me, what is His name? what shall I say unto them?*" They had forgotten the very name of God, which will account for their sufferings at that time. So it is at the time we are now considering. Jeremiah says of that day, "Alas, for that day is great so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it" (a). And Zechariah says of it, "And (b) it shall come to pass that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on My name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God." Such are the black clouds that shall gather before the Second Coming of the Lord.

We look again. It is the dawn of the Millennium. The morning has not yet broken. It is the grey, then the white light. "At that time shall Michael stand up, the great prince which standeth for the children of thy people" (c). There is a shaking of the nations. "For thus saith the Lord of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the Desire of all nations shall come, and I will fill this house with glory, saith the Lord of hosts" (d). This shaking and distress of the nations will be accompanied by astronomical signs. "Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven" (e).

We look again.

"Lo, He comes with clouds descending,
Once for favoured sinners slain;
Thousand, thousand saints attending,
Swell the triumph of His train.
Hallelujah! Christ is come on earth to reign."

"Then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory." "And when these things begin to come to pass," the elect "look up and lift up their heads; for their redemption draweth nigh" (f).

We look again. It is the first Resurrection. "He sends His angels with a great sound of a trumpet, and they gather together His elect from the four winds, from one end of heaven to the other." It is "the adoption, to wit, the redemption of the body." "For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep."

We look again. It is the great gathering of the saints. "The Lord Himself descends from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (g).

Look again, and note the effect upon Israel, upon the Gentiles, and upon His enemies, of the Advent of Christ. "Every eye shall see Him, they also which pierced Him." There will be a great national mourning. "A nation shall be born in a day."

For "He will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon him Whom they have pierced, and shall mourn for Him, as one mourneth for his only son" (a). It will be a great Revelation, a great Epiphany. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (b). All Israel will turn to the Lord. "His people will be all righteous!"

The Light of the world has come, and in His light shall the nations of the earth see light. "And He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations" (c). "The people that walked in darkness shall see a great light." All nations shall see Him, and "unto Him shall the obedience of the peoples be" (d). "The mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills: and all nations shall flow unto it" (e).

As for His enemies, He shall clothe them with shame, and shall cast them into the pit of destruction. "He breaks them with a rod of iron, and dashes them in pieces like a potter's vessel." He "consumes Antiochist with the spirit of His mouth, and destroys him with the brightness of His coming" (f).

We look again. He is "reckoning with His servants, giving to every man as his work shall be," for His reward is with Him. Happy shall he be who, having built, indeed, upon the right foundation, shall have built upon it only what is enduring, and what shall stand the test. As for them that shall have built upon that foundation wood, hay, stubble, they shall be saved, but they shall suffer loss, being saved so as by fire.

We look again. He has come to His own, and His own receive Him, with joy unspeakable and full of glory. Now the Stone, once refused by the builders, is become the head of the corner, and it is marvellous in our eyes. We hear the joyous welcome of the King, "Blessed be He that cometh in the name of the Lord."

We look again. It is the time of solemn assembly. "And in this mountain the Lord of hosts makes unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined" (g). It is a day of universal rejoicing, as upon a solemn feast day. Blessed are they, the children of the first resurrection, for on them the second death hath no power. They have a right to the tree of life. They shall "hunger no more, neither thirst any more." "For the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of water." "They shall be priests of God and of Christ, and shall reign with Him a thousand years."

They have feasted with Christ. And now the mighty multitude sing His praise. "In that day shall this song be sung in the land of Judah, We have a strong city, Salvation will God appoint for walls and bulwarks" (h).

Look again. The armies of the living God are mustered. "Open ye the gates, that the righteous nation which keepeth the peace may enter in" (i). They have spread their white robes and their palm branches in the way. See, He is crowned. Three times the Voice has spoken from heaven—at His baptism, at His transfiguration, and now at His entering upon His Kingdom God, setting His King on His holy hill of Zion, "declares the decree, Thou art my son, this day have I begotten Thee." That brow, once crowned with thorns, is "crowned with many crowns." He is King of the Jews. He is King of saints. He is King of kings and Lord of lords.

(a) Jer. xxx. 7. (b) Zech. xiii. 8. (c) Dan. xii. 1. (d) Hag. ii. 6, 7. (e) Matt. xxiv. 29. (f) Luke xxi. 28. (g) 1 Thess. iv. 15-17.

(a) Zech. xii. 10. (b) Zech. xiii. 1. (c) Isa. xxv. 7. (d) Gen. xlix. 1. (R.V.) (e) Isa. ii. 2. (f) 2 Thess. ii. 8. (g) Isa. xxv. 6. (h) Isa. xxvi. 1. (i) Isa. v. 2.

We look again. We mark the manner of the Millennial Kingdom. "He must increase." "Of the increase of His government and peace there shall be no end upon the throne of David, and upon His kingdom, to order it and to establish it with judgment and with justice, from henceforth even for ever." This growth is mystically noted by Ezekiel, who shews us the fountain, which has been opened, swelling pace by pace into a river that might not be passed over (a). It is mystically noted by Daniel, who sees the mountain of the Lord filling the whole earth, and the stone cut out without hands breaking in pieces and grinding to powder whatever is foreign to its rule. For "out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (b). The nations of the world will recognise the mountain of the Lord as the place where His honour dwelleth, "and many people shall go and say, 'Come ye and let us go up to the house of the God of Jacob: and He will teach us of His ways, and we will walk in His paths.' And so the whole earth will be filled with the knowledge of the Lord, as the waters cover the sea." His swift messengers to the uttermost parts of the earth are Jews. As they receive their charge, they pray, "God be merciful to us, and bless us, that thy way may be known upon earth, thy saving health among all nations." Here, then, in the place which He has chosen to place His name, there is the Light and the Truth, the Urim and the Thummim, the lamp that burneth while the beams of the brightness of it shine forth in all their effulgence over the whole world equally; "So shall they fear the Lord from the west, and His glory from the rising of the sun."

This, then, is the Millennial Kingdom, and this is the name of the city, Jehovah Shammah, the Lord is there.

Let me now add a word to the words which have been spoken, as indicating a mighty succession of changes. The word is Shuahaim, or Shoshannim, changed ones. It is the title of four Psalms which bear closely upon this subject by way of illustration, and it means *the changed ones*. The four Psalms are the 45th, the 60th, the 69th and the 80th. The 60th Psalm exhibits the change in the Church from suffering to triumph. The 69th exhibits a like change in the Saviour, v. 20, "Rebuke hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none. They gave Me gall for My meat; and in My thirst they gave me vinegar to drink." The agony in the Garden. The horrors of the cross. But in vv. 34—36 you have the language of the Millennium "Let the heaven and earth praise Him, the sea, and everything that moveth therein: For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession. The seed also of His servants shall inherit it, and they that love His name shall dwell therein." The two remaining Psalms, the 80th and the 45th, taken together, exhibit the aptness of the term Shoshannim, changed ones, for their title. For in Psalm 80 you have the chosen people in distress and extremity. The vine is broken, and devoured. What is their hope? (vv. 17, 18), "Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest so strong for thyself. So will not we go back from thee." A prayer that the Lord would "lay on Him the iniquity of us all." The prayer has been heard. And in Psalm 45 you have the glorious triumph of Salvation set forth in Millennial imagery. How glorious a conclusion is pictured to us there. "Thy Throne, O God, is for ever and ever." Yes, "We shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall

sound, and the dead shall be raised incorruptible, and we shall be changed." We shall be Shoshannim, changed ones.

Through these lectures, to the end, you will have seen how the mind and purpose of God is set continually upon His chosen people. Their name, their place, their nationality, their destiny is bound up with every phase of His mighty plan of salvation for the world. The Jew is to Him as "the apple of His eye." He has loved him with an everlasting love. He is His firstborn. He is to have the double portion.

Should we be of the same mind with Christ in this? Should we have a less ardent disposition towards that people than St. Paul had, who said (Rom. x. 1), "Brethren, my heart's desire and prayer to God for Israel is that they might be saved"?

This desire, this prayer, and such labours have been bound up during this century with evangelical revival. How can it be otherwise? In proportion as we hold fast the great doctrine of the Atonement, and of justification by faith, in that proportion we shall love this people.

Our Society has been steadfast, and ever abounding in this great work, from the beginning of this revival; a work intimately bound up, in a double portion, with the great Mission work of the world; and they have had most abundant blessing in all departments of their labour. Take we now one more glance at those great things which, indeed, all too passingly, we have surveyed in the course of these lectures. Set before your minds the whole body of Christ: of Him, that is, "which is, and which was, and which is to come," "the same yesterday, and to-day and for ever." You see yourself in the great arena of your life, "compassed about with a great cloud of witnesses." It is your time for the heavenly race. All eyes are upon you. The eye of Jesus is upon you. Lay aside every weight, and the sin which doth so easily beset you, and run! "run with patience the race that is set before you, looking unto Jesus, the author and the finisher of your faith."

He is sitting, with the crowns and the palm branches ready for bestowal. I take upon it me that the prophecy shall have fulfilment, that, as you thus steadfastly look, and as you draw nearer and nearer, you will be changed, even as you look, into the same image from glory to glory, even as by the Spirit of the Lord, catching, at intervals, the distant strains, as they sing "a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests; and we shall reign on the earth."

A Correspondent to the *Jewish Chronicle* says the climate of Palestine is very varied, a circumstance due to the great diversity of level, which embraces a range of 10,500 feet, extending, as it does, from the summit of Mount Hermon to the surface of the Dead Sea. The consequence of this is, that among the plants and animals which it contains there are representatives of the flora and fauna of every other region of the globe, from the Arctic to the tropics. The plants of Northern Europe flourish on Lebanon, those of central Europe at the level of Jerusalem and Carmel, and those of the West Indies on the plain of Jericho near the Jordan; while, as for the animals, some of them represent denizens of Alpine districts, and others the fauna of the plains of India and the rivers of Africa, thus supplying a natural symbolism that would appeal more or less intelligibly to men of every nation. As climate has much to do with health in the case of most men and women, the above data will enable future intending settlers to select the one most congenial to their ailments.

(a) Ezek. xlvii. 1, 5. (b) Isa. ii. 2.



LIVERPOOL.

The Rev. M. Wolkenberg writes:—

"The question how to attract permanently large numbers of Jews within the sphere of Missionary influence, though one of pressing and paramount importance, is yet complex and puzzling. It is not one which concerns affluent Jews. These are and—as far as we can judge—always will be, personally inaccessible to the evangelist, no matter whether he is employed by the Mission, or sent direct by the Church. They keep forbiddingly aloof, not, indeed, because they are zealous for Judaism, but just for the opposite reason—because they do not want to be known as Jews. Nor is it hostility to Christianity which fills them with resentment at the approach of its messenger; for, as a matter of fact, large numbers of them are being continually absorbed by the Church. No. They are averse to proselytism, because—as we have said—it involves an acknowledgment that they are Jews. And still more deeply, it must be admitted, do they resent their identification with a class of so-called enquirers and converts, who, unfortunately, are, not unjustly, looked upon with no favourable eye by either Jews or Christians. Such Jews can only be influenced indirectly, and there is need of much tact and discretion in dealing with them.

"On the other hand, comparatively little difficulty is experienced in reaching Jews of a lower social grade, either in their shops, or even in their private houses, and much less in addressing them in the open air. To that extent has Missionary effort, among other enlightening influences, succeeded in softening the former all but universal intensity of Jewish aversion to Christianity. But the problem pressing for solution is, What will bring large numbers of them simultaneously and continuously into personal contact with the Missionaries? In other words, What will induce them to sit quietly week after week, or even at shorter intervals, at the Mission Hall, and listen to systematic expositions of the Gospel? Certain it is, that, if they do so on rare occasions, it is not because they are impelled by a desire for Christian instruction. It would be a marvel if such were the case, considering that even nominal Christians are rarely actuated by such motives. Generally the parochial clergy find it uphill

work, and at times almost impossible, to lay hold of careless Gentiles and retain them permanently as participants in their ministrations, apart altogether from all inducements of a temporal kind. And what are their hindrances and prejudices compared with those of Jews? Clearly, then, some means must be devised that will have the effect of creating, spreading, and above all, keeping alive Jewish interest in our work. But—and herein lies the essence of the problem—too much care cannot be taken that it should not appear, as if we offer bribes to Jews, to say nothing of actually doing so—a rock of offence which is full of peril to Jewish evangelization, and which has already grievously injured it in the estimation of both Jews and Christians.

Foremost among such means is a Free Medical Dispensary. In our Lord's first Missionary charge to the twelve Apostles, when He sent them exclusively to the lost sheep of the house of Israel, to tell them of the near advent of the Kingdom of heaven, one of His injunctions was to "heal the sick," adding, "freely ye have received, freely give" (Matt. x.) And this, with God's help, will soon be done in Liverpool, as it is already done in Leeds with so much encouragement to the workers. The difficulty was to secure free Medical attendance for the Mission. It was felt that its spiritual efficiency depended, in a large measure, upon the personal, far more than the professional, treatment accorded by the physician to the patients. He should, in his intercourse with them, evince unfeigned interest in their welfare—he should be patient, gentle, and invariably kind to them. In a word, they should, in his presence, breathe, as it were, the atmosphere of Christ's tender love and compassion. Such services, we felt instinctively, must not be bought, even if we could afford to pay for them, which we could not. Like the refreshing dew of heaven, they should be given freely. And with thankful hearts we record it, that what we have every reason to believe will prove such effective Medical treatment has been freely offered to us by Dr. Macpherson, son-in-law of the Venerable Archdeacon of Liverpool. The cost will still be considerable, but that our local friends will provide. There will be no condition, certainly none of a religious kind, attached to participation in the benefits of the Dispensary. Jews and Jewesses may come and go as they please. And, once benefited, they have no further reason to repeat their visits, unless it is a desire to keep up their connection with the Mission. And if they object to the addresses delivered, or the hymns sung whilst waiting to be seen by the Doctor, they are perfectly free to stay away. At all events, it is not,

and cannot be, a question of embracing Christianity, or even of receiving continuous instruction, in order to examine its claims. If they do so, it must be of their own free choice and without the least prospect of receiving any other temporal benefit from the Mission.

"Limelight illustrated lectures on Biblical subjects are another legitimate means of drawing Jews into the sphere of the Mission. They come for the sake of the entertainment; they gaze eagerly at the exhibited views, and almost unconsciously, both eye and ear take in the instruction conveyed by the lecturer. Only recently, when such an entertainment was given, the large Hall was quite full of Jews, among whom a small number of Christians were also present. But gatherings of this kind are only possible in the winter season and then not too often. Thus our work progresses in hope and faith and in patient waiting upon the Lord of the harvest, and His blessing cannot fail us."

MISSIONARY VISIT TO BELGIUM.

We give a few particulars of the Rev. A. C. Adler's visit to Antwerp:—

"It being the Jewish Sabbath day I wanted first to pay a visit to a certain Jewish acquaintance whom I had met some years ago. He then purchased an Old Testament of me, to which I added a New Testament. On my way to his house, I passed by the Jewish quarter of this large port and commercial

city. This quarter is chiefly recognizable by a few cafés bearing the inscription of כשר (Kosher). All these, and other coffee-houses in the neighbourhood which did not boast of this pious sign, were crowded with Jews, either doing business or playing cards in the early morning of their Sabbath-day.

"I proceeded to the house of my acquaintance, but he had removed, and as I could not get any information as to his whereabouts, I returned by the coffee-

shops referred to. A middle-aged Jew, whom I met outside, pretended not to be able to read and warded off religious conversation. In the evening I returned to the same neighbourhood. A young Jew, to whom I offered a tract in Dutch, asked what was my object in offering these publications. So I told him in a few words. Meanwhile, a second and then a third joined us. The latter seemed to be of a more serious turn of mind; he was, at least, thought a 'good Jew' by the other two, and it was evident that he did not agree with his co-religionists when they wanted to



A STREET IN ANTWERP, NEAR THE QUAY.

justify the desecration of their Sabbath, their opinion being that they were all right as long as they remained Jews. I gave them tracts.

"Having gone a little further, I met another Jew, to whom I offered a copy of my lecture, 'The Messiah as a Prophet,' which he received, at the same time asking me for a tract in German, namely, 'Mosaic Sacrifices.' It was really encouraging to meet with

an apparently earnest Jew in a place so destitute of religion, and even any longing for the truth—a Jew who was evidently acquainted with our Missionary literature, and who evinced much interest in the all-important subject. We arranged that he should visit me at my hotel on Sunday.

“Having attended Divine Service in the English Church at Antwerp in the morning, I received my new acquaintance in the afternoon. He brought with him a friend. They stayed with me for nearly three hours. One question after another was raised and discussed. It appeared that S., who had asked me for the ‘Mosaic Sacrifices,’ had recently come under the influence of the other young man, who is a sceptic. The topics of Creation, Providence, the Immortality of the Soul, and the Authority of the Scriptures, were treated upon in succession. At last C. expressed his admiration of our Lord, whom he called ‘a great Social Reformer.’ So I read several passages from the New Testament in French to convince him of his error, and apparently succeeded, for he asked me for a copy of the New Testament, which I gladly gave him.

“I promised S. to send him the tract referred to, with a French New Testament, which I did on my return to Amsterdam.”



The Rev. J. M. Eppstein spoke on “Our Missions to the Jews” at the recent Clifton Conference.

The Rev. A. C. Adler held, as usual, a Special Service for Jews of Amsterdam on the Eve of the Day of Atonement.

The Rev. C. H. Titterton, of Warsaw, baptized two Jews in October.

Travel, for November, contained an interesting article, “A Ride through the Kesrawan,” the northern part of the Lebanon, by Mr. G. Robinson Lees.

The Norfolk and Norwich Ladies’ Sale of Work was held on October 13 and 14. Miss Lucy Bignold opened the Sale with a very appropriate speech. The weather was rather unfavourable; still many kind friends ventured to attend, and at the close of the sale £43 had been taken, which is an increase on last year.

The Lowestoft Anniversary was held on October 11th and 12th. The Rev. F. L. Denman and the Rev. J. Stormont Bell attended as deputation. On the Sunday sermons were preached in St. Margaret’s, St. John’s, St. Peter’s, and Gunton Churches to good congregations. They evidently stirred up much interest. Through the kindness of Canon and Mrs. Lawrence, a Drawing-

room Meeting was held at the Rectory on Monday afternoon, and in the evening the Annual Meeting was held at St. John’s District Hall. Unfortunately very heavy rain fell, so that the meetings were not so well attended as they would otherwise have been. However, the combined collections showed an increase on the previous year. Our Honorary Secretary Mr. Fraser, is to be congratulated on the success of his arrangements; unfortunately he was prevented from being present through ill-health.

The Rev. J. Muhlenbruch wrote from Bucharest, on October, 14:—“I am so glad to be able to inform you that I have at last found and engaged a man for Jassy, to take the late Colporteur Goldmann’s place. His name is Ignatz Iritz, who was baptized about four years ago by Mr. Bachert, in Hamburg, and very warmly and strongly recommended by him as being a pious and godly young man. He arrived here last night, and I had a long interview with him to-day, and am pleased with him.”

The Society is certainly becoming increasingly popular in many places, and Blackburn is one of them. For several years no annual meetings had been held as the interest had greatly decreased. When, therefore, it was decided to take the large and beautiful Town Hall for a Meeting for the Society, on October 20, many expressions of disapproval were heard on all sides. “You could not even fill the small Council Chamber, what then are you going to do with a large empty hall?” was heard on all sides; and many of the Clergy, too, predicted failure. But to their honour and credit, be it said, they took care to prevent their own predictions from being realized. By 7.30 the large hall was filled from one end to the other, and although one missed many of the clergy, one remembered that they were attending their Diocesan Conference. The Rev. A. H. Kelk, from Jerusalem, was the principal speaker, and interested his large audience by his account of God’s work in the Holy Land. The Rev. S. Sohor then followed with a Lime light Lecture on “Miracles and Wonders of Jewish Mission Work,” the lantern being admirably manipulated by Mr. Henry Ward. Many thanks are due to the untiring energy of the local Treasurer, Mr. Thomas Hart, on whom devolved the arduous duties of organising what proved to be a capital meeting.

SALE OF WORK IN YORK.

In October the Dean of York (Dr. A. P. Purey-Cust) opened a sale of work in the De Grey Rooms, in aid of the London Society for Promoting Christianity amongst the Jews. The articles offered for sale have been provided by the York Ladies’ Association connected with the parent society. The following ladies presided at the stalls:—Fancy and useful articles—Mrs. Wall, Mrs. Kitching, Mrs. Peters, and the Misses Kirby. Refreshment stall—Mrs. Carter. Country produce—Mrs. Place. Amongst those who were present to support the Dean at the opening ceremony were the Lady Mayoress (Mrs. Milward), the Rev. Canon and the Hon. Mrs. Machell, Mrs. Fleming, Mrs. Peirson, Mrs. and Misses Middlewood, the Rev. Dr. O’Brien, the Rev. Dr. Wall, Rev. T. S. Hatfield, Mr. Thomas Peters, Lady Emma Purey-Cust, &c. At the opening of the sale prayers were first offered by the Rev. Canon Machell.

The Dean of York then said that he had pleasure in being present, for he regarded that society as one element of the great activity which was pervading and had pervaded the Church of England for some time. They had been told lately by a high authority, perhaps he ought to say an infallible authority, that the activity which had pervaded the Church of England was nothing more nor less than the agency of Satan who by means of

a false Church had been endeavouring to delude and entice the members of the true Church. As to that he might perhaps be permitted to say that Satan certainly had been transformed into an angel of light. More than that, the very same sneer was levelled against the great Master, whose work they were endeavouring to do, for they said that He cast out devils through Beelzebub, the Prince of devils. It was a strange thing that this sneer against Christ Himself should be actually adopted by one who professed to be the very vicar of Christ on earth. They would not trouble themselves with such things, but would attend to the work which was going on around them. They were perfectly satisfied with the spirit in which their work was being done, and the results which it had accomplished, not perhaps as much as they could wish or in the way they would have liked, yet in such a manner that those who took a real interest in the Church of England could thank God and take courage. The particular work which they were there to support was one of peculiar difficulty. It was not to be expected that the Jew could change his attitude towards Christianity with anything like easy rapidity, for there were so many complex cords which seemed to bind the Jew to the faith in which he had been brought up. Still that was no reason why the work should not be continued. People said, too, that they saw no necessity for missions to the Jews, seeing that they were in the midst of Christian surroundings, and had every opportunity of turning Christian if they so desired. As to that he was not sure the Christian surroundings by which Jews were encompassed were at all the best advocates of Christianity. However difficult the work, it was not one which should be abandoned. It would be a shame if the Church of England, while sending missions to the heathen and to the Colonies should neglect the Jews, and it would certainly be a reflection on the Church if the missions to the Jews were allowed to die out after being in existence for so many years. He was quite sure that those who interested themselves in the Society saw quite enough to know that their labour was not in vain. He had pleasure in declaring the Sale open.

The Rev. Dr. Wall, on behalf of the Ladies' Committee, thanked the Dean for his kindness in opening the sale, and also

acknowledged the generosity of all the ladies who had in any way contributed to its funds, mentioning especially the names of Mrs. and the Misses Middlewood, whose generous help they desired to acknowledge, and Mrs. Peirson, to whom they were indebted for discharging the expenses of the room.

Vocal and instrumental music was rendered at intervals during the afternoon and evening.

JEWISH EMIGRANTS FROM THE ARGENTINE.—The Odessa correspondent of the *Daily News* writes:—For some cause still unexplained, parties of Russo-Jewish emigrants to the Hirsch colonies in Argentina continually returning, or endeavouring to return, to Russia, and they suffer very great hardships by the way. A party of these returned Jewish emigrants, numbering 70 persons, was a fortnight ago landed at Constantinople. The Turkish authorities compelled them to find quarters outside the city, where they were huddled together in a deplorable and penniless condition. The Hirsch agency sought to procure them passages to this city, but the captains of Russian steamers declined to take them unless their passports bore the visa of the Russian Consul. That official, when appealed to, refused his visa on the ground that when the emigrants left Russia their permits were granted on the condition that they never returned. The emigrants then appealed to the Russian Ministry, claiming indulgence under the Imperial rescript of May 14th last, which enabled all Russian subjects, including refugees and defalcators to return to their homes.

The distribution of gifts and a tea for the Jewesses will take place on December 16, at 4, Goulston Street, near Aldgate East Station. Members of the Ladies' Union are invited to help. The tea will be at 4 p.m. The garments, which are being made by the members of the Ladies' Union, should be sent to 4, Goulston Street by December 10.

The Editor is not necessarily responsible for opinions expressed in signed Articles, in Articles marked "Communicated," or in the Correspondence.

ANNIVERSARIES OF AUXILIARY ASSOCIATIONS, &c.

MIDLAND DISTRICT.

Secretary.—Rev. C. RUMFITT, LL.D., 7, Braithwaite Road, Sparkbrook, Birmingham.

Date.	Place.	Serm. or Meet.	Collec- tions.	Date.	Place.	Serm. or Meet.	Collec- tions.
1896.	DERBYSHIRE.				WARWICKSHIRE.		
Oct. 11	Matlock Bath	SS	£ s. d. 3 7 1	Oct. 1	Birmingham, Christ Ch. Summerfield	M	2 0 3
	NORTHAMPTON.				Do. St. Paul	M	4 14 3
18	Outworth	SS	1 11 9	13	Do. Moseley	M	0 18 8
	Chipping Warden	S	0 2 10	14	Do. Summerfield	M	1 17 0
	Sulgrave	S	0 15 10	15	Do. St. Paul, Hand- worth	M	3 4 7
19	Do.	M	0 7 7				
	STAFFORDSHIRE.						
Sept. 30	Brown Edge	SSM	2 8 0				

SOUTH-EASTERN DISTRICT.

Secretary.—Rev. C. S. PALMER, M.A., 64, Sydenham-road, Croydon.

Date.	Place.	Serm. or Meet.	Collec- tions.	Date.	Place.	Serm. or Meet.	Collec- tions.
1896.	HANTS.				SUSSEX.		
Oct. 18	Itchen Abbas	SS	£ s. d. 1 10 3	Oct. 26	Hastings, Emmanuel Ch. Christ Church, Winchelsea	SS	5 6 0
25	Woolton Hill	S	2 0 0		Do. St. Andrew	SS	3 9 0
	KENT.				Do. "Beehive"	S	0 4 3
	Shortlands	SS	12 3 10		Baldslow, St. Peter	S	1 8 6
	SURREY.				Hollington, St. John St. Leonard, Par. Ch.	SSS	4 18 4
4	Egham, Parish Ch.	SS	2 2 9		Do. St. Matthew	SS	15 6 6
5	Do.	M	0 9 3		Do.	M	13 0 0
15	Wallington	M	3 8 6	26	Do.	M	6 2 4
					Hastings	M	3 1 7

NORTHERN DISTRICT.

Secretary.—Rev. F. HEWSON WALL, LL.D., 17, Bootham Terrace, York.

Date.	Place.	Serm. or Meet.	Collec- tions.	Date.	Place.	Serm. or Meet.	Collec- tions.
1896.	YORKSHIRE.						
Oct. 4	Hilvington	SSS	£ s. d. 2 12 0	Oct. 11	York, St. Saviour	SS	2 4 0
11	York, The Minster	SS	2 12 4		Do. St. Cuthbert	S	1 4 0
	Do. St. Paul	SS	14 1 4		Do.	MM	10 1 8
	Do. St. Helen	SS	9 13 1	18	Raikes	SS	2 0 0
	Do. St. Michel-le- Belfry	SS	5 7 0	25	Wadale	SSS	3 10 4
					Dacre	SSS	1 17 4

EASTERN DISTRICT.

Secretary.—Rev. J. STORMONT BELL, M.A., 1, Stanley Avenue, Thorpe Road, Norwich.

Date.	Place.	Serm. or Meet.	Collec- tions.	Date.	Place.	Serm. or Meet.	Collec- tions.
1896.	ESSEX.				SUFFOLK.		
Oct. 19 and 19	Walton-on-Naze	SSM	£ s. d. 2 3 7	Oct. 4	Halesworth	SS	6 17 3
23	Alresford	M	0 15 0	11	Lowestoft St. Margaret	S	5 14 9
29	Manningtree	M	1 1 0		Do. St. Peter	S	1 10 2
	NORFOLK.				Do. St. John	SSS	16 2 11
4	Thurton	S	None.		Guntton	M	6 5 6
4 & 5	Raveningham	SSM	2 10 1	12	Lowestoft St. Margaret	S	4 5 7
18	Bedingham	M	0 7 0		Do. St. John	M	0 16 2
19	St. Yarmouth	S	1 12 8	26	Ubbeston	S	1 0 3
19	Little Cressingham	S	1 12 8		Huntingfield	S	1 1 0
	Merton	SS	0 16 6		Huntingham	S	0 15 0
	Tottingham	M	0 13 8	27	Walpole	M	0 11 6
20	St. Massingham	M	0 17 1	27	Yoxford	M	0 6 8
				28	Darham	M	0 4 0

1894

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